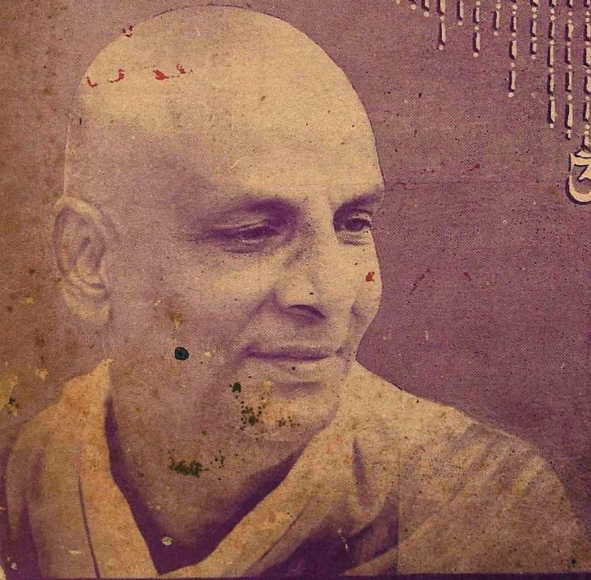
The DIVINE LIFE



MEMBERSHIP OF THE DIVINE LIFE SOCIETY

Any aspirant who wishes to lead the Divine Life of truthfulness, non-violence, self-restraint and purity, can become a member of the Divine Life Society, irrespective of caste, nationality or religion, on payment of an annual membership fee of Rs. 2 (which is to cover the subscription to *Wisdom Light*). An admission fee of Rs. 5 is initially charged to provide the new members with a publication of Sri Swami Sivanandaji Maharaj, some spiritual tracts, a few self-culture diary and resolve forms, and a rosary.

Any group of individuals, wishing to practise and spread the basic fundamentals of spiritual culture and to do some selfless, humanitarian service can open branches of the Society, including Ladies' and Students' Sections, in consultation with the headquarters. The branches of the Divine Life Society are required to pay to the headquarters an annual affiliation fee of Rs. 12 which meets the subscriptions to *The Divine Life*, *Wisdom Light* and *The Branch Gazette*.

The Secretary, Divine Life Society, P.O. Sivananda Nagar, Rishikesh, U.P.

ॐ

1st September 1956

Sri Sivananda Siva Bathyan
Durban.

Know the Lord to be the one Real thing in the midst of unreal things

Remember God. Take His Name always. Meditate upon Him. Feel His Presence everywhere.

Trust in the Lord. Surrender yourself to Him. He will bless you with peace, bliss, plenty, prosperity, immortality health and success.

May Lord bless you, Sivananda

RELIGIOUS CALENDAR

Sivananda Nagar
September 16 to October 15

September 1956

16	Vamana Jayanti
17	Pradosha Puja
18	Ananta Chaturdasi
19/20	Purnima; Appayya Dikshita Jayanti
21	Mahalaya Paksha commences
30	Ekadasi

October 1956

1	Pradosha Puja
3/4	Mahalaya Amavasya
5	Navaratri Puja commences
10/11	Saraswati Puja
12/13	Navaratri Puja concludes
14	Vijayadasami
15	Ekadasi

Special Ganga and Lakshmi Puja on all Fridays

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Sivananda 'Platinum Jubilee' Issue

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GREETINGS FROM RASHTRAPATI

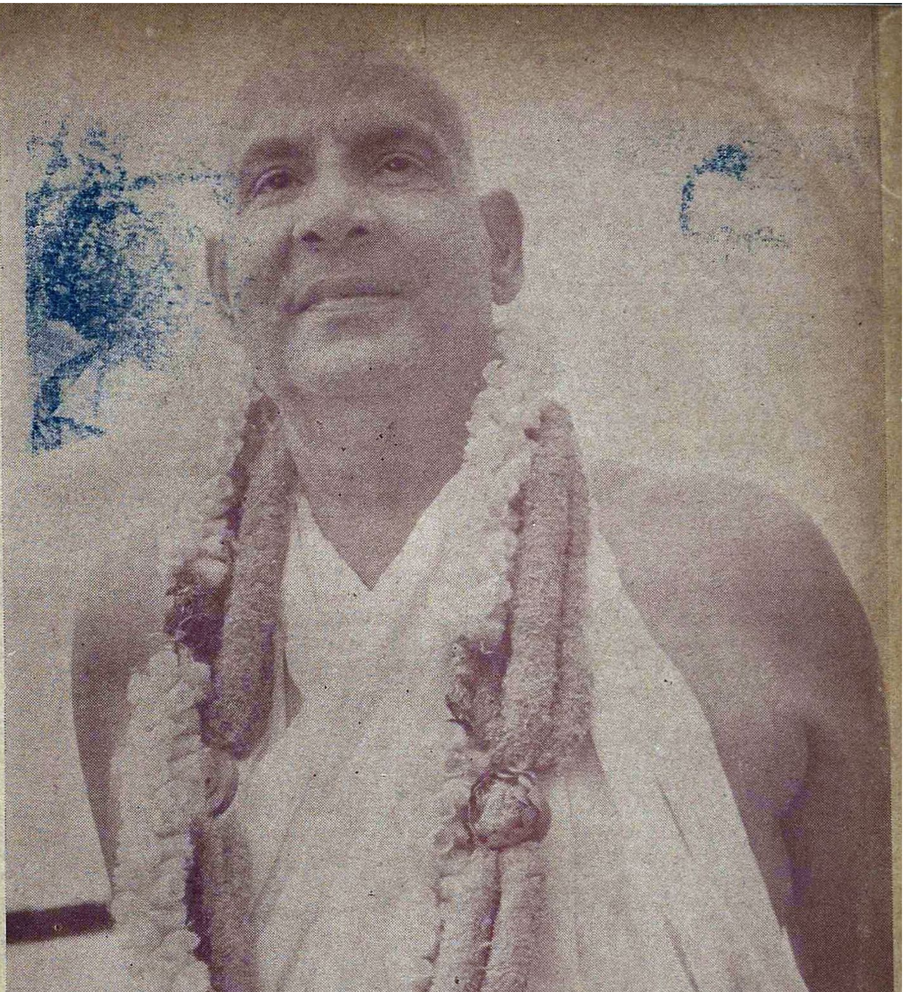
On the occasion of Swami Sivananda's seventieth birthday, I send my greetings and best wishes to Swamiji and all those whom his teachings and his own example have inspired.

—*Dr. Rajendra Prasad,*
President of India.

CONTRIBUTORS TO NOTE

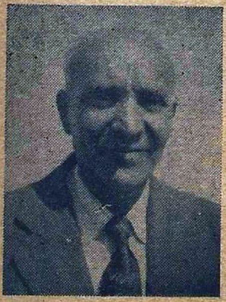
A large number of contributions had been sent to us for inclusion in the current number of *The Divine Life* which is issued in commemoration of the seventieth birthday of His Holiness Sri Swami Sivanandaji Maharaj. Only about half of them have filled up the entire space allotted to this Souvenir Number. Since it is proposed that no contributed matter sent in commemoration of His Holiness' "Platinum Jubilee" should be left out, those articles that could not be included herein will be published in another biographical work of Swamiji, a copy of which will be sent to the respective contributors when it is released from the Press.

Special Note: There will be no October 1956 issue of 'The Divine Life,' this being a combined September-October 1956 issue.



All actions are transmuted into Yoga when done in a right mental attitude—with detachment

SOME OF THE CONTRIBUTORS



Top row (left to right):
Olgerts Kaugerts, Dr. Esteben Leszczyszyn, Dhanpattie Singh;

Middle row:
S.D. Ramayandas, Dr. Lindenberg, Sofia Owens, Dr. R. L. Soni;

Bottom:
Alfred Parker, and H. Zineski.

THE DIVINE LIFE

Vol. XVIII, No. 9 | The 'Platiuum Jubilee' Souvenir—Issued in Commemoration of the 70th Birthday of Sri Swami Sivananda | September, 1956

'Platinum Jubilee' Message — *September 8, 1956*

The Key to Cosmic Consciousness

Sri Swami Sivananda

Salutations to the all-pervading Lord, the Supreme Truth, the eternal Fountain of unalloyed Bliss and perennial Peace!

Beloved Immortal Atman! Be truthful. Be honest to yourself Let there be unity among your thoughts, words and deeds. This is the way to integrate your personality. With an unintegrated personality, how can you live in peace and happiness?

You have read in the scriptures, you have heard from the sacred lips of saintly persons, and your own experience tell's you—that there is no happiness in the sensual objects of this world. Be sincere. Give up this meaningless craving for them. Do not cheat yourself by imagining that the sense-objects can give you even the least pleasure.

What has deep sleep taught you? Have you, in the fruitless rush of your daily routine activity, paused for a moment to reflect over this wonderful phenomenon of deep sleep? You are cut off from this world. You have withdrawn yourself into the innermost core of your being. You enjoy peace and happiness. Sleep is Nature's best gift to man, to refresh him and revitalize him: but, do not neglect the hidden spiritual message in sleep. It teaches you: *happiness is within, peace is within you.* Have you attempted to experience this happiness, this peace, *consciously?*

How to get this experience? Be truthful to yourself. Be honest to your convictions. Be sincere. This is all that is really required in life. You know a lot. You have a

nodding acquaintance with ethics. You have read about spiritual liberation, about the Immortal Spirit that you are in reality, and about the nature of this world. But you are not truthful; you are not honest; you are not sincere. Therefore, you suffer here. You are caught in this wheel of birth and death. You are subjected to pain, grief, misery, failure and dishonour.

These are not your essential nature. You are *satchidananda* in reality. You are Immortal. You are all-wise. You are Bliss itself. Be honest, and express these in your daily life. Realize that immortal Bliss here and now.

Practise! Practise! You know it is dishonesty, hypocrisy, to indulge in lip-*vedanta*, in tall talk of spirituality and *yoga*. Do something. Do it now. Delay not. Meditate now. You will instantly experience that peace and bliss that eternally well up within you. Love all and serve all; you will experience the Unity of Existence here and now. Do charity; give, give, and give. Your heart will expand, and you will have the *thuma*-experience, the experience of the Infinite, here and now. Be truthful; be honest; be noble and gentle. Feel that you are one with all. Mentally repeat the formula several times a day: "I am the Self of all; I am the All; I am the All, in all." Identify yourself with every creature in this world. Respect and love every living being.

If you feel your oneness with all, will you cheat anyone, will you harm anyone, will you behave rudely towards anyone, will you entertain evil thoughts towards anyone? No, never. Be sincere. For, in sincerity lies your salvation. Whatever you know, put into practice. That will confirm your sincerity, and enable you to be firmly rooted in cosmic consciousness. You will rejoice forever; you will be at peace with yourself. You will radiate joy and peace. You will become an enlightened being, to whom the whole world will look for solace and guidance.

Blessed child of the Almighty! Won't you do this for your own permanent, eternal, good? Will you not, through diligent inner discipline, realize God and shine as a *yogi*, sage or a saint here? This is your foremost duty. This is the purpose for which God has granted you this precious human birth. May you all attain this grand goal of life in this very birth! May God enlighten your intellect! May God bless you all with health, long life, peace, prosperity and *kaivalya moksha*.

My Creed

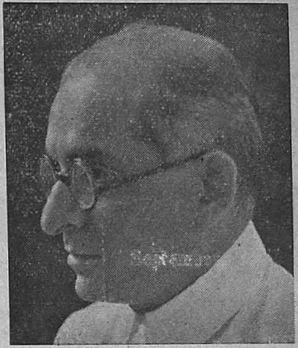
God is my creed.
Cosmic love is my creed.
Selfless service is my creed.
Brotherhood is my creed.
Sacrifice is my creed.
Renunciation is my creed.
Felloship is my creed.
Unity is my creed.
Equal vision is my creed.
Equanimity is my creed.
Worship of Truth is my creed.

—*Swami Sivananda*

Homage of the Nation

INTERPRETER OF ARYA DHARMA

(His Excellency Sri K.M. Munshi, Governor of Uttar Pradesh)



Age after age, *arya-dharma* has thrown up creative interpreters who have applied its fundamental values to the problems of each age and led man to find fulfilment in realizing those values. One of such men at the present day is Swami Sivanandaji of the Yoga-Vedanta Forest University, Rishikesh............

Swamiji was once a practising doctor. He has seen modern life in all its aspects; now he sits like a *rishi* on the banks of the sacred Ganga, presiding over his *ashram* which consists of devout followers, joining in hymns and *kirtans*, uplifting those who meet him by his personality and message, distributing food, clothes and medicines to the poor and the needy, and establishing contact with a wider public by means of his books which are very popular.

I have had the privilege of meeting Swami Sivanandaji several times, and appreciate the power of his personality and the single-minded devotion with which he seeks to fulfil in himself the great mission which the *rishis* of old lived for.

I pray that Swami Sivananda might live long to inspire the younger generation with the message of Yoga-Vedanta. *

MAY HE CONTINUE HIS GREAT WORK

(Dr. S. Radhakrishnan, Vice President of India)

Many people in different parts of the world profit by Swami Sivananda's instructions, and I hope he will live for many years, continuing his great work.

MAY HE CONTINUE TO SPREAD THE LIGHT

(H. E. Sri C. M. Trivedi, Governor of Andhra Pradesh)

I am delighted to learn that the seventieth birthday of Sri Swami Sivananda, Founder-President of the Divine Life Society and the Yoga Vedanta Forest University, will be commemorated. Swamiji has a very honoured place in our spiritual life, and I always read with interest and profit the monthly magazine published by the Divine Life Society. In the present world, dominated to a large extent by materialism, there is a pressing need for the spread of spiritual knowledge and synthesis of the real values of life. In this context, the teachings of Swamiji have a great significance. I send my humble greetings to Swamiji. May he live many a long year, spreading light!

*Part of the message is from a Foreword to a biography of Sri Swami Sivananda, now under print.

MESSENGER OF THE DIVINITY OF LIFE

(H.E. Sri P.S. Kumaraswamy Raja, Governor of Orissa)

I deem it a privilege to join in the universal homage to Sri Swami Sivanandaji Maharaj on the happy occasion of his seventieth birthday.

For quite a generation now, Swamiji's teachings have illumined the path of mankind and revitalized the Faith of our forefathers. Indefatigable as have been his efforts to spread the Message of the Divinity of Life, they are also bearing fruit,—myriads having benefited from his teachings—and the many institutions which have developed under the guidance of this realized soul, have all become veritable dynamos of spiritual power. It is fitting indeed that the unique occasion of the seventieth birthday of the Sage is proposed to be commemorated by the publication of a Souvenir Volume containing his teachings and portraitures of his inspiring life, and I send my best wishes for the happy occasion.

I also pray that Sri Swami Sivanandaji Maharaj is spared to us for many, many years and decades to come, so that His Holiness may continue to guide this much distraught world along the Path of Righteousness and Virtue.

I once again render homage unto Swamiji and wish his seventieth birthday celebrations every success.

DEDICATED TO SPIRITUAL CULTURE

(H. E. Sri Harekrushna Mahatab, Governor of Bombay)

I believe there is a place for intensive spiritual culture in any scheme for the upliftment of the society. From this point of view, I look with reverence upon all those who have dedicated their lives to spiritual culture as Sri Swami Sivananda has done. Swamiji has made arrangements for helping others also by founding the Divine Life Society and the Yoga-Vedanta Forest University.

I offer felicitations to Swamiji on the occasion of his seventieth birthday. May his institutions help to raise the people spiritually.

AN IDEAL FOR EMULATION

(H.E. Sri R.R. Diwakar, Governor of Bihar)

Swamiji has proved by his incessant benefactory activities that spirituality need not be confined to only contemplation and meditation or *japa* and *tapa*.

Sri Ramakrishna Paramahamsa declared, "Service of God is service of living beings."

If the message of Indian spirituality is to penetrate through the thick coating of materialistic preoccupations to the mind of modern man, the best way is for every *sadhu* or saint to lead a life that Swami Sivanandaji leads today.

PROMOTER OF ANCIENT CULTURE

(H. E. Sri B. Pattabhi Sitaramayya, Governor of Madhya Pradesh)

It looks as though it was but yesterday that the whole of India bestirred itself to celebrate the *shashtyabdapoorti* (60th birthday) celebrations of Sri Swami Sivananda. A decade is but a moment in the world's march, and that moment is arriving now when Swamiji will very soon pass the Psalmist's span of life of three score and ten. But the teachers of the Upanishads have assessed the life of the Indian at 116. We do not know why Mahatma Gandhi used to assess the Upanishadic prescription at 125. The Yoga-Vedanta Forest University is a genuine University, which has been, since a decade, spreading the knowledge of the Divine, as India has understood it dur ingthese many aeons. Every extra year, therefore, that men of the calibre of Swamiji live, is a year of added spiritual inspiration and of augmented equipment to ancient culture. The whole of India rejoices over the health (of life) and in the wealth (of knowledge) which Swamiji is able to transmit to the younger generations.

ONE OF THE FOREMOST SPIRITUAL LEADERS OF INDIA

(H. E. Dr. H. C. Mukerjee, Governor of West Bengal)

As one of the foremost spiritual leaders of India, Swamiji's lofty message of *yoga* and *vedanta* has immensely benefited his countless admirers. Amidst the stress and strain of our mundane life, it is natural that the tormented mind and body should pine for solace and comfort from the knowledge and wisdom of saints like Swamiji whose genial personality acts as a soothing balm and lifts the drooping spirit to a higher plane. The establishment of the Yoga-Vedanta Forest University, wherein he has tried to capture the pure and serene atmosphere of the ancient abode of learning, is a distinct gain for the advancement of spiritual education in India.

May Swamiji live long and guide his followers towards the path of Divinity.

AMONG THE TOPMOST OF GREAT RELIGIOUS TEACHERS

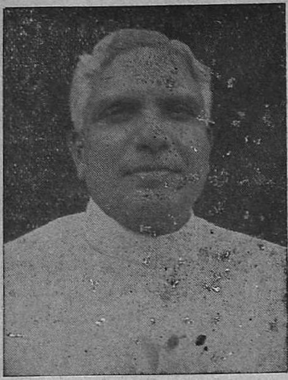
(The Hon'ble Sri Gulzarilal Nanda, Union Minister for Planning)

When a history of the great religious teachers of this ancient land is compiled, Swami Sivananda's name would appear at the top. Swamiji's name needs no introduction. The divine light radiating from Sivanandanagar today shines not only here but in all those lands where his message has spread. The universality of his teachings has left a mark on all those who met him sometime or the other. Swamiji has dedicated his life to the mission of human welfare by disssemination of spiritual knowledge. May the present conflict-ridden world be guided by his teachings.

PROFOUND EXPONENT OF OUR CULTURE

(The Hon'ble Dr. Kailash Nath Katju, Union Defence Minister)

Swami Sivananda is well-known all over India for his numerous beneficent activities. His *ashram* on the banks of the Ganga, near Haridwar, has become literally a centre from which light radiates in all directions and illuminates for the benefit of the millions, our ancient teachings. He is a profound exponent of our culture and traditions, and by thousands of families he is regarded as a personal teacher and a leader in life. We will all pray that he may be spared for many, many years to serve India and to promote its welfare and bear aloft the torch of our ancient learning.



INFINITE LOVE AND COMPASSION

(Sri M. Thirumala Rao, Lieutenant-Governor of Vindhya Pradesh)

I offer my humble *pranams* to Sri Swami Sivananda Maharaj on the eve of his attaining the seventieth birthday.

One can realize his infinite love and compassion when one experiences them in his benign presence. He belongs to the order of great *yogis* of India who are born in human form to fulfil God's mission. Such highly developed souls are the reservoirs of great spiritual force, and they freely spread the divine grace and love among the distressed humanity.

In modern times, Swamiji, more than anybody else, is responsible to change the outlook of the sophisticated young men of India who had lost their moorings in Indian culture. The prodigious spiritual literature produced by Swamiji has done immense service in opening up the glorious vistas of India's ancient culture that has withstood the impact of several alien cultures.

That the outer life of an individual largely depends on how he fashions the inner self on an ethical and spiritual basis, is the message, as I understand, of Swami Sivanandaji. He is carrying on the task of the Providence just as Swami Vivekananda and Swami Ram Tirth have done as his forerunners.

I humbly pray that Swamiji's glorious life may continue to shed its lustre on humanity for a long time.

SOLACE TO MANKIND

(The Hon'ble Sardar Swáran Singh, Union Minister for Works, Housing and Supply)

Sri Swami Sivananda's stand in the spiritual field is well-known throughout the world. His learned discourses on Vedanta and the dedication of his life in the service of God and His creation are a source of great solace to mankind.

I send my best wishes to Swamiji on his seventieth birthday, and pray to God that he may be spared for many years to come to serve humanity the way he has been doing all these years.

TOWARDS THE FORMATION OF A BETTER SOCIETY

(The Hon'ble Sri Nityanand Kanungo, Union Minister for Consumer Industries)

I know of several friends of mine who have been greatly benefited by the spiritual instructions of the Divine Life Society. The endeavours of the Society in strengthening the spiritual urges of people will bear fruit in building up better individuals, and ultimately a better society, composed of larger numbers of such individuals. The Society and its preceptor, Swami Sivananda, are doing their *dharma*. But it occurs to me what are we doing to pay back the *rishi-rina*?

LABOUR OF LOVE FOR HUMANITY

(*The Hon'ble Rajakumari Amrit Kaur, Minister for Health, India*)

My greetings to Sri Swami Sivananda on his seventieth birthday and my best wishes that God may spare his life for many more years to come so that he may continue to fulfil his labour of love for humanity.

DISSEMINATION OF SPIRITUAL KNOWLEDGE

(*The Hon'ble Sri P. S. Deshmukh, Union Minister for Agriculture*)

I was so glad to learn that the Yoga-Vedanta Forest University is publishing a Souvenir to commemorate the seventieth birthday of Sri Swami Sivananda, Founder-President of the Divine Life Society and the Forest University.

I hope that this souvenir, containing as it will the teachings of Sri Swami Sivananda, will help disseminate spiritual knowledge to a wider group of people.

I have no doubt that your noble endeavour would be crowned with success.

OUTSTANDING EXAMPLE OF SERVICE ABOVE SELF

(*The Hon'ble Mrs. M. Chandrasekhar, Deputy Minister for Health, India*)

I had the opportunity of visiting *Ananda Kutir*, at Rishikesh, two years back and had the *darshan* of Swamiji. His loving and amiable nature evoked respectful feelings for the sage.

Swamiji's life is an outstanding example of service above self. He sought the life of renunciation and spreads spiritual knowledge from *Ananda Kutir*.

He takes particular interest in supervising the activities at *Ananda Kutir* and everyone who visits the *ashram* feels the hospitality of this great Teacher.

Swamiji perceives God in everybody irrespective of caste, colour and creed. I join others in sending my best wishes to this great personality on his seventieth birthday, and pray to Almighty that Swamiji be spared for many more years to enlighten the world with his spiritual ideals.

TORCH-BEARER OF SPIRITUALITY

(*His Highness Sri Bhagawat Singhji, Maharana of Mewar, Udaipur*)

A few years back the town of Udaipur had the good fortune of receiving two disciples of Swami Sivanandaji, Founder-President of the Divine Life Society and the Yoga - Vedanta Forest University. I also availed of that opportunity to attend some of the discourses of those two young saints. It was then that I came in somewhat closer contact with the aims of these great Institutions.

From that time onward, I am a regular reader of Sri Swamiji's publications and I feel convinced that one who follows his teachings can attain peace in life.

India has always been the torch-bearer of spirituality to the rest of the world. The part played by Sri Swami Sivanandaji in this cause has done immense good to the people. The knowledge preached by him is most needed in the world of today.

May God bless Swamiji with a long life to guide humanity to rise above materialistic approach and to taste the fruits of Divine Life.

BLESSED ARE THEY THAT ARE BLESSED BY HIM

(Sri K. Hanumanthaiya, Chief Minister, Mysore State)

Sri Swami Sivananda's spiritual influence has spread far and wide in India. He is a great savant. Blessed are they that are blessed by him.

INSPIRATION TO ONE AND ALL

(The Hon'ble Sri Anugrah Narayan Sinha, Minister for Labour, Finance and Agriculture, Bihar)

It is futile to try to evaluate the work and deeds of Swamiji for the emancipation of mankind, as his life has been an open chapter of inspiration for one and all. Personally I feel I have been greatly influenced by his teachings. How I wish that he may live for many, many years to come, so that his spiritual guidance may continue to be available to mankind.

FAITH IN HIGHER SPIRITUAL LIFE

(The Hon'ble Justice Sri B. Jagannadhadas, Judge, Supreme Court of India)

The life and teachings of the Swamiji have strengthened the faith of many in a higher spiritual life and have activated them into efforts in that direction. They are playing a notable part in the revival of our ancient spiritual culture.

A visit to the *ashram* and the *darshan* of the great Swamiji are a source of inspiration. I have had recent occasion for experiencing the same.

May the continued sojourn of this great personality in this mortal world for many more years be vouchsafed to us by His Divine Grace and in fulfilment of His Divine Purpose.

MESSENGER OF DIVINE LIGHT

(The Hon'ble Justice Sri T. L. Venkatarama Iyer, Judge, Supreme Court of India)

The holy *guru* enters on the seventieth year of his divine life. His mission has been one of directing huminity towards the great *jyotis* which the Upanishads describe as the *Parabrahma.* Inspiring are the messages which he has given to his disciples and the world at large, and it is but fitting that on this occasion an attempt should be made to collect them for the benefit of humanity for all time to come. May his grace continue to shower his blessings on us, for years and years.

VALUABLE SERVICE TO SOCIETY

(The Hon'ble Dr. Sushila Nayar, Speaker, Delhi State Legislative Assembly)

I have visited Swamiji's centre and have seen some of his books. He has rendered valuable service to society by his efforts to focus attention on spiritual matters in this age of materialism. I am sure, the proposed souvenir volume will make a valuable contribution in the same direction.

MANY FACETS OF GREATNESS

(Sri Y. N. Sukthankar, I.C.S., Union Cabinet Secretary)

Sri Swami Sivanandaji's birthday is a joyous and auspicious occasion for his followers and admirers, when they lift their hands and hearts in prayer to the Giver of all good to thank Him for the great gift which He has bestowed, in the shape of Swamiji, not only for the benefit of this country but of the world at large.

Swamiji's personality and greatness have so many facets that it is impossible for any ordinary mortal to comprehend all of them, but some one of them impresses itself on every individual according to his own development. Sri Swamiji has brought down spirituality into the life of everyone by translating the teachings of our great religions, some of these even abstruse or highly philosophical, into simple, direct and intelligible instructions which could, by constant practice and devotion, be made part and parcel of one's life. May Swamiji live for ever and ever is the prayer of all those associated with him, on the occasion of his seventieth birthday.

MESSENGER OF HAPPINESS AND PEACE

(Sri M. K. Vellodi, I.C.S., Union Defence Secretary)

As Swamiji has been most kind to my wife, and to myself from the moment we had the pleasure and privilege of meeting him; it would, perhaps, be not altogether improper for me to say that very few people in this country have been able in the same measure, as Swamiji has done, to bring happiness and peace of mind to such a large number of people. It is only those who had personal experience of visiting *Ananda Kutir*, and meeting Swamiji, that can realize the full import of what I have stated.

I express, in howsoever inadequate a manner, the gratitude that thousands of people all over the world have felt, and still feel towards Swamiji. My wife and I join them in wishing him a very happy birthday, and many, many more years of good health and happiness.

SACRED VALUES

(General K.M. Cariappa, former C-in-C of the Indian Army, and High Commissioner for India in Australia)

Divine life Society in Sydney is doing great work. I was happy to see Swami Sivananda's philosophy and his wise sayings gaining popularity with some people in Australia, so steadily and so surely.........

May God keep Swamiji in sound health for scores of years yet, to spread amongst the suffering millions of this world his gospel of truth, purity, sincerity, love and loyalty and all those wonderful, sacred things in life which he has been preaching all these years.

Swami Sivananda and the New Psychology

Dr. George Arnsby-Jones, Ph.D.
(*Associate Editor of "The Voice," England*)

Swami Sivananda is probably one of the most notable examples of a completely integrated personality in the world today. His varied interests cover a vast field of expression, and the many facets of his spiritual, altruistic and world-service endeavours are illumined by the completely selfless love and great kindness of this noble soul. In his many works, Swami Sivananda has combined the finest aspects of Eastern and Western thought and ideals; he has demonstrated the complete validity of a spiritual-intuitional mode of cognition that is coupled with an objective practicality and a profound knowledge of global and individual problems.

The extensive tours, the writing of many books, the organizing of a World Parliament of Religions—these multitudinous activities have been welded into Sivananda's life as the world-renowned Sage of Ananda Kutir. However, it is not with Sivananda's establishment of the Yoga-Vedanta study-centres that I wish to deal in this article, nor have I the space to overlap on the territory of other writers and discuss the founding of the Divine Life Society, the Yoga-Vedanta Forest University, and the orphanages, dispensaries, clinics and Yogasana and Pranayama institutes which Swami Sivananda has founded.

I wish to keynote, briefly, the very real and valuable contribution that Swami Sivananda's teachings can make to the Science of Psychology, particularly as we move more and more into the subjective influences of the New Spiritual Age. Many Yogic practices, evolved in the East, are only suitable for Eastern aspirants, but Sivananda [illegible] of approach in his Integral Yoga and has shown how the Yogic Sciences can be adapted to Western needs. Western psychologists, with a few exceptions, have stressed the importance of the subconscious mind but have given little or no attention to the realms of the superconscious mind. One or two eminent Western psychologists have tentatively outlined a science of the superconscious; they have touched the fringe of the spiritual—albeit in a very incomplete way.

Swami Sivananda has set forth teachings on the superconscious mind and given them a supremely practical mode of presentation. Free of all pedantry and unnecessary abstractions, these teachings have shown that the mind of each individual person can become the focal-point to serve spiritual unfoldment. Swami Sivananda has continually related his statements regarding the art-science of Self-realization to the necessary, step-by-step, stage-by-stage, practical spiritual exercises that gradually bring the aspirant into sight of the goal of spiritual Enlightenment. The writings of Sivananda are made even more readable and attractive by rare wit and benevolent humour that bubbles forth from his pen as frequently as do the profound and lofty teachings that he offers to humanity.

Sivananda tells us that we must learn to control the Pranic currents working through the mind if we would seek to unfathom the secret of controlling the universal *prana*. He has raised the science of psychology from the depths of the subconscious to the heights of the higher psycho-mental and spiritual realms. His achievements in synthesizing the best aspects of the Yogic Sciences have not yet been fully recognized. The psycho-

logical researchers of the New Age will owe a great debt of gratitude to such indefatigable spiritual explorers as Swami Sivananda.

Sivananda preaches a gospel of moderation and balance. He emphasizes the importance of the right usage of that basic energy of manifestation—the libido. The energy of sex can be transmuted to a higher level of operation, thus enabling man and woman to become true creators in the cultural, spiritual, artistic and scientific spheres.

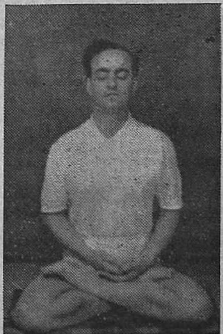
The teachings of such Sages as Swami Sivananda need a wider application in order to clear the out-moded notions of "man as a set of conditioned reflexes" from out of the lumber-room of modern psychology. Man may act like a conditioned automaton or an animal if he decides to make this sort of behaviour his choice. He will then inevitably suffer the results of such folly. The teachings of Swami Sivananda lead man to the essential realization of the Divinity within. Man is, in essence, a noble spiritual being. It is up to mankind to recognize the practical meaning and validity of these sublime teachings and to apply them whole-heartedly to the solution of the serious problems that are confronting both the individual and the community in our modern world.

On the occasion of Swamiji's seventieth birthday, a day of gladness and rejoicing, may the Lord bless him and grant him many more years to serve humanity and the Almighty in this physical planet of ours.

BESTOWER OF JOY, KINDNEES AND PEACE DIVINE

(*Yogiraj Edward Hain, M.A., Founder, Yoga Practice Society, London*)

Greetings to His Holiness, the joyful sage of Rishikesh, on the glorious occasion of the celebration of his 70th birthday. How I wish I could be present at *Ananda Kutir* to join in the joyous festivities which Swamiji's disciples will celebrate in their own inimitable fashion! Truly is the *ashram* called "the Abode of Bliss," for, not only can one enjoy the highest earthly bliss from the human joy, kindness and understanding which radiate from Swamiji's presence, but also it is possible, by the swift-flowing stream of Mother Ganges, overshadowed by the beauitful Himalayan foothills, to attain, in blissful contemplation, that supreme realization of universal *oneness* which is the Highest Truth and the Fount of all creation.



Sri Swamiji is doing an immeasurable work in opening the gateway of this bliss to many thousands throughout the world. His writings are the quintessence of simplicity; he appeals to those who are blessed with spiritual humility; his techniques are easy to follow; his doctrines are a pure expression of commonsense. This is his material contribution to the peace of all mankind. Behind this stands the spiritual Power House, which is *Ananda Kutir*, where the holy *maha mantra*, chanted day and night, is constantly sending forth spiritual vibrations throughout the world.

May the Lord grant us the joy and privilege of Swamiji's presence for many more years to come!

Immortal Teachings of Swami Sivananda

1. Happiness is not to be found in external objects alone, in wealth and children, in power and position, in going from shop to shop, or by receiving present after present; but real happiness is to be found in one's own immortal, blissful Atman alone by practising purity, dispassion and meditation.

2. The Supreme Principle should be attained through firm enquiry and meditation.

3. The delusion of rebirth will be enveloping you like a mesh so long as there is no firm enquiry about the nature of the universe and of the 'I' in man.

4. If ignorance were real, all practices of righteousness, devotion, and meditation would be useless. How can we account for the desire of a man to be free from all limitations?

5. Candle light, hurricane light, petromax light, electric light, oil lamp, are all symbols of the Eternal Light.

6. Nature is a ladder on which we can climb up to the Lord.

7. God is; God exists. Give up idle controversies, theological dissension. Be pure in heart. Serve humanity. Love God. Treat all creatures in love.

8. Assimilate the spirit of a Saint in your daily life. Become a moving picture of a Saint.

9. Humility is the secret of every Saint. Cultivate humility to the maximum degree.

10. Radiate love. Become a brother of all men. Become a brother of the poor, of lepers and criminals, the forlorn and the destitute.

11. Sing the Name of the Lord. Make others sing the Divine Name.

12. Free yourself from the bondage of every material possession, every honour.

13. Let life around you be one of peace, prosperity, and divine bliss, giving you ever new vigour and enthusiasm in the sevice of the Lord.

14. This physical body in the phenomenal world is only a passing shadow. Be intensely conscious of the ever-present, supreme, eternal Soul that is immanent in all beings, and pervades everywhere.

15. Ever remember, feel and strive to realize the Satchidananda Atma.

16. This immortal, all-blissful Atman is within you and you live and move and have your being within it and through its Power, though you do not know it.

17. The regular practice of constant Japa with Bhav and concentration will ultimately remove all fickleness of mind and make it steady and calm.

18. Carry on the Abhyasa or Yoga-practice continuously.

19. It is Abhyasa that overcomes all Vikshepa or mental oscillation and steadies the mind.

20. The mind may run about a little in the beginning due to previous habit but the repetition of the Divine Name is the magic wand to subdue the turbulent and irregular mind.

21. Perfection is the realization of the Self—Atma-Sakshatkara.

22. The differences and disputes arise only in regard to the dogmas, rituals, external observances and other non-essentials.

23. A comprehensive study of religion is now an essential pre-requisite for every intelligent and rational person who is a seeker after Truth.

24. The Teachings of the Upanishads are based on experiences essentially transcendental in their nature.

25. The Ultimate Reality or Para Brahman can never be realized by words or

logical reasoning or by the finite mind.

26 Intuitive Wisdom alone can help one to attain Self-realization.

27. The Ultimate Reality can best be described only in terms of contradictions : "smaller than the small, greater than the great, is the Atman or the Supreme Self. Seated Himself, He travels far ; static He goes in all directions."

28. Karma-Mukti is liberation by stages. Sadyo-Mukti is sudden and entire liberation.

29. The messages of the Saints are essentially the same. They have always been a call to man to discover the Wisdom of the Self or Atman.

30. Cultivate love, utter selflessness and intense aspiration.

31. Everybody must pass through the world of appearances into the world of Reality.

32. God is your shelter against the storms, your sole Refuge, your solace and your resting place.

33. You must have intense child-like faith and a keen longing that a child feels to see its mother. You will attain God realization, if you are endowed with such a burning yearning or aspiration.

34. Be loyal to your Guru. You will be blessed.

35. Be steadfast ; you will control the mind.

36. Always use your commonsense.

37. Think deeply. Carry out your decisions resolutely in times of emergency.

38. With ripened love, melting heart and immaculate purity, worship the Lord.

39. The entire universe is your own. The whole world is your body. All the world is your home.

40. Lead a dedicated life of service, sacrifice, love, renunciation and meditation. This is above all power and all statesmanship.

41. Renounce everything. Possess nothing. Let the Lord take possession of your heart, of all your belongings.

42. Simplicity is a virtue. Be humble and simple, rational and detached.

43. Idleness is the enemy of peace. Idleness is the enemy of the soul.

44. O aspirant ! Pray. Meditate. Sing. Do some good service always.

45. Be tolerant. Be pure. Be simple. Be humble. This is the way of a new life. This is the way of spiritual life.

46. Let your eyes ever shine with the light of supreme love.

47. Do not have a sad face. You will affect others. Be cheerful always. Rejoice. Radiate joy, cheer, health and light.

48. All virtue, all goodness, come from God. Sing the glory of the Lord.

49. By love, selfless service, by sacrifice and renunciation and meditation the soul is roused, exalted, elevated and transformed into Divinity.

50. Do not be cold, blunt, and indifferent to life. This is not true asceticism. Serve all. Be not vindictive. Love all; be kind to all.

51. Hate none. Cavil none. Be not harsh to anyone.

52. Mingle with the poor; be a servant of the poor. Share what you have with the poor.

Symbol of International Spirituality and Synthesis of Yoga

Major-General A. N. Sharma (Retired)

Our Paramahamsa Sri Swami Sivananda represents the conscience of the true religion of the world. He is the symbol of the message of Mother India for mankind, the message of love and peace, unity and reconciliation.

From early times, many races and many religions met on this sacred soil and strove to reconcile their thoughts, their aims and their objects, in order to prove that the world consists of one people in different stages of development towards the common goal of God-realization.

From a perusal of hundreds of books written by Siva the prolific writer, it would appear that the different peoples of the world are merely the branches of that one universal human race. This one thought has been given a visible embodiment in the the life and writings of our beloved Siva. He represents, as it were, a self-realized Soul of the world.

The sands of time are running fast. It is lucky for us to see such a great prophet of our age in flesh and blood and take counsel from his way of life, his talks and advice.

What we see in Siva's life is a confirmation by personal experience and testimony of the fundamental truth which has been handed down to us from times immemorial in our great land where metaphysical and spiritual truths have come out of the inner minds of a long line of prophets and sages. Religion to us has been a passionate participation in the mystery of the true Being. Siva has made the whole system of synthesis of Yoga so clear and so simple for us. We are lucky to be born in such striving times when the inner path has been lighted by this Universal Teacher for all nations and all countries without any distinction of colour, caste or creed. Religion to Siva is a personal insight into Reality and clear experience of Truth.

Gandhi said that truth is God and God is Truth. As naked eyes see the sky, sages like Siva see the Supreme Truth constantly. He feels that he knows God because he has experienced that Truth and that Reality and he is ready to lead every one of us through the spiritual path if we are sincere and if we have the will to apply ourselves to this sacred and necessary task. This is the purpose of our human birth and it is time that we realize that we should no more waste our precious life. Siva is

calling us from a high pedestal to come and be saved. Are we going to take time by the forelock and step on the gas a bit and reach his lotus-feet in quick time?

Religion does not consist in the profession of a creed, in the subscription to formulae, in the mechanical performance of rites, but it consists in entering into the very heart of Reality, the transformation of our own self from within, the renewal of our awareness, and the development of our sanity and intellect.

Siva calls us to develop that God-consciousness which the line of prophets and sages felt throughout the ages, and he is ready to lead us on through the right path towards our spiritual heritage.

Here is a Jivanmukta who has by his personal experience raised himself into universal consciousness of the Supreme and has united all types of Yogas and paths and simplified them for our benefit, free from dogmas, with absolute freedom of inter-relation and freedom of expressing that mysterious Reality in any way which appeals to our mind and consciousness, knowing all the time that it is impossible to fathom the unfathomable in words.

He has constantly experienced this Reality through his whole being and there are no words adequate enough to express this great Reality by any phrase. His forceful personality salutes all Bhaktas, all Jnanis, all Hatha Yogis, all Raja Yogis, and those sincere devotees who seek the Lord in various forms and as the formless one. He has combined all systems into one and has shown a new way to every human being whatever his religion and his belief in order that he may follow the path in all sincerity. Thus Siva has become a world-teacher and the prophet of our age.

He has proved beyond any kind of doubt that if we are really religious, we shall never adopt any kind of exclusive attitude. What is unique is universal also. We should never repudiate anybody as a useless sinner or beyond hope of redemption as everyone has a chance of rising to the full stature of life and of Godhead.

You have only to see to believe that Siva is kind to all, has a good word for all and has hopes for all. Are we determined to come to his expectations or are we going to fail? Are we going to lose this golden chance of meeting the prophet of the age or are we to go stagnant? We must make our choice if we are determined to let him lead us on to the goal of Truth and Reality.

His Love is the Light of the Eternal. He sheds his rays of magnetism on all alike. Love is unity. Such a love has no bondaries. It enters, vitalizes and animates without let or hindrance all things in the universe. Such is the nature of the love that emanates from his heart.

He has said again and again that we must have first the knoweldge of the truths, principles, powers and processes that lead to God-realization—next comes a patient but persistent application of the knowledge in our day-to-day effort. If our effort is sincere, his influence, his suggestion, his personal example and his assistance will always be available for us in order to lead us quickly to the goal.

Let us, therefore, hurry up to Siva and solve all our problems once and for all by following his simple instructions such as these:

> "(1) The renunciation of attachment to the work and its fruit is the beginning of a wide movement towards an absolute equality in the mind and soul which must become all-enveloping, if we are to be perfect in the spirit.
>
> "(2) The Lord is there equally in all

beings; we have no distinction between ourselves and others, the wise and the ignorant, friend and enemy, man and animal, the saint and sinner. We must hate none, for in all we have to see the one disguised or manifested at His Will."

With these few words I wish Swamiji many happy returns of his birthday for the benefit of the whole universe.

The Rishi of Rishikesh

Sardar Bahadur Balwant Singh Puri

(Secretary-General, Indian Red Cross)

I consider it a great privilege to pay my humble *Pranams* and tribute to Sri Swami Sivanandaji Maharaj on the auspicious occasion of his 70th birthday.

In an age seething with discord and discontent where political ambitions, economic rivalries and ideological differences play their nefarious part, humanity is on the verge of despair. Confused and frustrated and a victim of the conditions that he himself has created, the common man as a last resort is slowly turning his mind towards spirituality, realizing at last that all that glitters is not gold and that eternal values can be discovered only in the realm of spirit and not in the world of matter. Among those great personalities who are guiding mankind towards this discovery is Swami Sivananda, the Rishi of Rishikesh. Like Sankaracharya of old, Swami Sivananda has emerged from the South and settled down at Rishikesh—that hallowed spot sanctified by so many holy associations and famous in Vedic times as the abode of great sages and saints. Situated on the heights of the Himalayas and washed by the holy Ganges, Swamiji's *ashram* is the pivot of spiritual influence emanating from this modern *Jagadguru* and reaching the four corners of the world.

Swami Sivananda lives in India but he belongs to the whole world. His mission knows no political boundaries. How Swamiji's teachings permeate distant countries without consideration of distance was brought home to me during my visit to Geneva last year to attend some International Red Cross meetings. Having heard of Sivananda-Margarita as one of the ardent disciples of Swamiji in the West, I was glad to meet that remarkable lady who has been so much influenced by Swamiji in spiritual matters. We had a quiet talk on Swamiji and his role as a world-teacher. I was struck by the great reverence and devotion of Margarita for Swami Sivananda. Her case provided an extraordinary example of the spiritual influence of Sivanandaji which has annihilated distance and difference in nationality and has forged a chain of kinship on universal basis.

Catholicity of ideas and the capacity to view all people alike constitute one of the shining characteristics of Swamiji. Indeed there is nothing new in this attitude. The ancient wisdom of the Hindus is meant for all and not for any particular country but few even among sages have manifested such remarkable tolerance and broad-mindedness as Swamiji has. The Divine Life Society of which he is the Founder-

President, has more than three hundred branches all over the world, counting among its members thousands of people belonging to all religions and communities but united with the one purpose of securing mental peace through spiritual realization. The Society seeks to inculcate the principles of truthfulness, non-violence, self-restraint and purity among its members and aims at the establishment of life based on spiritual values.

India has seldom lacked in spirituality, but those who had spiritual wisdom often led a cloistered life far from the world's ignoble strife, devoting themselves solely to efforts to realize individual salvation. What distinguishes Sivanandaji from the rest is his passion for service and his desire that others, too, must gradually acquire spiritual knowledge so that in course of time they, too, can tread the same path and ultimately realize Truth. He is a Jivanmukta—one who has realized the Ultimate—but wishes to be in the world in order to work for the benefit of mankind. It is because of his great love and compassion that he is leading an active life engaged in imparting spiritual training and education to thousands of his followers. His Yoga-Vedanta Forest University is a unique institution which imparts religious instruction in an atmosphere of quiet and calm, and in surroundings very closely resembling those in very ancient times.

Swamiji's versatility is an object of deep admiration. He is interested in medicine and science. His literary output is something marvellous. He is the author of about 200 books, mostly on philosophy and religion. His writings are marked by learning, lucidity, simplicity and directness and are easily understood by the average reader who not only appreciates the subtle points but enjoys his keen sense of humour and exquisite diction. He has an uncanny knack of taking common incidents in life and building up a philosophic argument on them. Once he wrote :

> "Oh advocates, who dance in the courts for the sake of the belly, dance and sing Kirtan before the Lord. You will obtain the immortal bread that makes you hungerless and deathless."

Always solicitous about the welfare of his followers, Swamiji keeps personal contact with as many of them as possible and to many stationed all over the world he writes letters, clearing doubts, explaining points, giving guidance and, above all, conveying his blessings for their spiritual advancement. The glorious concept of Guru-disciple *bhava* is exemplified in this relationship with his followers.

Sivananda Maharaj is not a recluse in the commonly accepted sense of the term. He is a Karma-Yogi following the teachings of Bhagavad Gita with regard to Nishkama-Karma. He believes in his mission and wants to propagate it for the betterment of the world. The various activities in Ananda Kutir are all directed towards this objective. He has already achieved remarkable success. The present generation is singularly fortunate in having in their midst a spiritual giant in the person of this venerable saint through whose grace several thousands who ordinarily would be immersed in the humdrum routine of their daily activities have been drawn to a spiritual and religious life. May God crown his efforts with full success and may he be spared for many, many years to guide mankind towards the realization of God.

A Birthday Tribute to Swami Sivananda

Dr. M. H. Syed, M.A., Ph.D., D.Litt.
(Retired Professor of the Allahabad University)

Having been familiar only with the outer world and its multifarious activities, we sometimes forget that over and above this solid seeming world there is an invisible world with an inner government that guides the destiny of the outer world. We find evidences of the existence of Great Ones in past history as well as in the present age. The ancient scriptures distinctly mention the existence of Devas, the Ministers who co-operate with Indra, Vishnu, and other members of the Hindu pantheon.

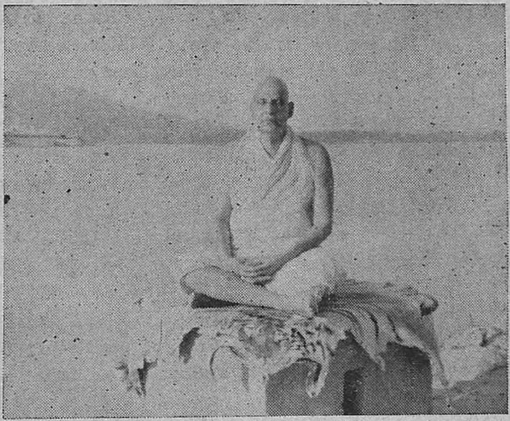
The Originator and Sustainer of this world cannot leave it alone. He must be interested in its welfare at every stage of its life. Thus we find that in the words of Lord Sri Krishna, whenever there is decay of righteousness and exaltation of unrighteousness, there He Himself comes for the redemption of the world.

There is a spiritual hierarchy of the great saints and sages who lived on this earth at one time or the other. They do not cease to exist when their body comes to an end. They are still living and living much more vividly and consciously and guiding human affairs according to the immutable law of cause and effect. If we look at the history of India during the past few decades, we find that at every critical time there had come a saint or a sage to uplift the undeveloped humanity.

Now in accordance with this fundamental principle, more than thirty years ago, Swami Sivananda was guided and inspired by the Great Ones to take up a work which needed a sage of his eminence to guide and instruct his fellow-beings of the present age. We all know that he spent a number of his early years of Sannyasa in seclusion and deep meditation and thus qualified himself to be a Sannyasin of the highest type There was no dearth of Sannyasins in our country. Even now there are lakhs of them wandering about in different parts of India, most of them leading self-centred and selfish lives, depending for their maintenance on the munificence of the people. The final stage of life's journey is reached when, after the completion of the third stage, a man renounces the world and becomes a Sannyasin. It is also said in the Upanishads that one can give up the world from any stage of life, whenever one feels dispassion for material things. A Sannyasin is a free soul, cultivating the virtues of chastity, poverty, truthfulness, and abstinence from doing injury to others. He gives an assurance of fearlessness to all living beings. No longer bound by any social obligations, he is a living demonstration of the unreality of the world and the reality of the Spirit.

Every stage has its corresponding duties and responsibilities. It is the duty of the student to acquire knowledge, the duty of the householder to serve society according to his capability, the duty of the recluse to lead a life of contemplation, and the duty of the Sannyasin to lead a life of purity, freedom, and fearlessness. A Sannyasin is free from all worldly duties. He relinquishes them when he takes the vow of monasticism. He cultivates the

Knowledge of Reality and constantly radiates that Knowledge. He is beyond all categorical imperatives; but no unethical action is possible for him. He is the very embodiment of truthfulness, goodness, and fearlessness. He no longer strives for ethical perfection; virtue embellishes all his actions. He devotes himself to the welfare of others without seeking any personal gain. Ethical disciplines prepare one for this highest consummation of human life. The ancient system was sound and holds good even today. He alone is entitled to be a Sannyasin who has perfected himself in every way, morally and spiritually, and has merged his consciousness with the Divine, and who has no will of his own. He consecrates his life to the service of his fellowmen without any desire for fruit or recompense. He lives in the lives of others, devoting his time and energy to the service of mankind.



Thus we see that by his life and teaching during the last forty years, Swami Sivananda has set up an example of what an ideal Sannyasin should be. If we take a stock of all his doings and numerous services, we find that he has been rendering yeoman services, to the educated people of India and abroad in more than one way.

Treading in the footsteps of ancient Hindu Dharma and acting up to its encyclopaedic religious literature, he has not neglected the service of the different types of people that we find in our midst. We all know that some of the Hindu sacred scriptures are so deep that the most intellectual people find satisfaction and source of inspiration in them. Alongside with it there are less evolved and less intelligent people, for whose sake the same deeper truths have been given in the form of parables, allegories and stories as are chronicled in some of the Puranas.

Now, if we look at the publications of the Sivanandashram, we find that Swamiji has written books for children, women, adults and highly educated people. He has not neglected any type of people from his purview of spiritual service. Besides, he has set a shining example to his fellow-Sannyasins as to how they should live and serve others.

We all know how unceasingly he works day and night and earns by the sweat of his brow, and whatever he earns he gives away to others cheerfully and generously. He keeps nothing for himself. In others words, he lives in the lives of others, and has dedicated himself to the service of his fellow-beings. As a Sannyasin of a high order and as a spiritualy-illumined being, he looks upon his fellow-countrymen of various castes, creeds and colours with *samadrishti*. Those who have come in contact with him notice that he treats the followers of various religions who come to visit his Ashram with equal

consideration and courtesy. He has no *bheda bhav* in him.

In this present age of secular government, where it is wrongly presumed that religious values do not count for much, it is surprising to find that in spite of serious efforts made by the high-commands of the secular government, we notice distinct decline of moral values in the daily lives of the officials and the non-officials of this country. Besides, the Congress Government has been trying to remove distinctions of caste and creed and bring all Indians on a common platform. One sometimes wonders as to whether they would ever succeed in their efforts. However, there is one ray of light that comes from the various Ashrams that are established in different parts of India. By close observation it is noticed that what the Congress people have failed to achieve, some of the Ashram in India have striven and succeeded in achieving. The Sivanandashram in Rishikesh, the Aurobindo Ashram in Pondicherry, the Ramakrishna Mission in various parts of India and the Anandashram in Karnatak, have done not a little in rubbing off religious angularities from the minds of people who come in touch with these centres. When we visit these Ashrams and closely observe the lives and activities of their inmates, we find that they have actually become free from caste distinctions and have got themselves rid of religious bigotry. It is high time that the Congress High-command should observe the activities of all these Ashrams and draw a lesson from their activities. The inculcation of moral and spiritual ideals can alone raise the moral level of Indians. In this regard Swami Sivananda's services are by no means insignificant. He lives up to the ideals of Vedanta, has a big heart and is full of love for erring humanity. He does not spare himself in encouraging and inspiring them and improving their moral character.

On the eighth of September, 1956, Swamiji would attain the biblical age of three score years and ten. Those who appreciate him and his services and sincerely feel that he has rendered a great service to the cause of the moral uplift of Indians and the world at large, should join together in a congregation and pray to the Source of our Being to grant him longer physical life of further utility and service.

MY LIFE WAS TRANSFORMED

Srimati Irene Heinzelmann
(*Buhl, Baden, Germany*)

The grace of the Lord showed me the way to the great Saint, Sri Sivanandaji Maharaj. I was really blessed in coming in contact with Sri Gurudev. I studied His books and my life was transformed. His wonderful letters are a great help to me. Never do I feel more joy and happiness as when I receive a letter from my beloved Master. Under his guidance I found the mysterious key to spiritual success, prosperity, peace and Divine Life. "To see God in all things, to see God in every face," is my ideal. May the Swami's blessings be always with us.

Sivananda: His Life in the Divine

Sri Swami Omkarananda

Ascension to the Life Divine

When awake and responsive in a highly conscious, sensitive and refined intelligence naturally capacitated to discern the truth of things, in a calm self-quickening heart of keen sensibility and sublimest emotions that expand themselves and establish a oneness with all beings, by sympathy and love, in a radiant psychic condition engendered as a result of the absence in our life, or a complete dropping away from us, of the persistent crudities, defects and imperfections so characteristically manifest in, and inseparable from, normal human nature however enlightened and cultured, for all outward appearances, it be, to the compelling, all-pervasive Power of the Divine Being, to the Satchidananda secretly functioning in all forms, figures, and formulations of the cosmic world of becoming,—the spiritual being in us puts forth its own unique methods, its own imperative modes and lines of blossoming self-expression in the vigorous internal life formed of Faith and Vision, in a life built up by the dynamisms of integral spirituality, in a life of splendid holiness lit up by inner self-luminous knowledge, *hritajnana*; and, in any individual, this fundamental ascendent spiritual process, this enlivenment, governance, direction of the whole life by the self-existent light of the inner consciousness never ceases in its working, despite some seeming temporary reversals and retrogressions it may suffer, till that individual is totally transfigured by the intellectually conceivable, intuitively perceptible and pragmatically sensible and felt powers of the ineffable divine transcendence, till the Godhead and the Self of man dwell consciously in each other, and there functions between them no barrier-making operative sense of distinction and separativeness. It is from an intensive unlimited awareness of the summits of such a consummate achievement and realization in the essence, spirit and power of his own being, from a stabilized conscious possession in the body of *vijnana*, in *brahmakara vritti*, of his inalienable relationship and identity in being with the Divine in every status of its Existence, in every field of its cosmic manifestation, in every form of its individual expression, that Swami Sivananda has been, through the revelatory and communicative media of his ever-pure and pliable human form, powers and personality, living and labouring here amidst us in the arena, din and bustle of collective human nature and activity, labouring and working as our loving versatile spiritual guide, as the phenomenal prophetic force determined to heighten and widen its work of awakening the masses of men to increasing spiritual aspirations, as the most inspiring illustration and example of all that we can be in the flaming processes of our inner Consciousness, of the fulfilled ultimate meaning, possibility and inevitable destiny of human existence.

The Phenomenon of the Life Divine

A splendid Divine Life is at a spontaneous play in the Master; a constant, extensive, inclusive, intensive, internal sight brought to being and activity by his supreme experience of the One and Manifold Divinity, of God in himself, here, there, everywhere, in all, and always, and of God as that transcendent Otherness, *Tat*, initiates, orders, governs and guides to a fulfilment, each little detail in the patterns of his daily life; in substance, forms and results the potent and enlightening works, acts and expressions of his mind of intuitive potencies of his heart throbbing with

cosmic feelings, of his will of divine energies, are so entirely spiritual; and being spiritual they effectuate in the natures and souls of men, noblest and mighty ends, and formulate in action for a mankind oppressed by scientific, vital, aesthetic temper and pursuits, the most radiant scale of spiritual values that must build here on earth a dynamic life in the idyllic processes of our own inner spiritual consciousness. A great spiritual Presence and Power are palpable in his life, tangible in his actions, and apparent in the attributes of his transcendental greatness and character. Within his own being, established in the richest content of a profound spirituality, he reveals to the faculties in our subliminal being, that correspond and answer to the most comprehensive phenomenon of internal Divine Life that he is, the self-expression in his being of an essential light of Consciousness, the undying joy in his heart of the delight of the Self-existent Deity; resembling in every particular our normal outward life and our common activities, his exterior routine life and activities are perceived to be issuing, arising and flowering from the sources of the power, the poise and peace of the Divine Being realised and actualised in the functioning freedom of his extended and liberated Consciousness.

This play and dynamism in him, of Wisdom, Power, Peace, Delight of the intergral Divine Living, has imparted to his presence and gesture an irresistible attraction and a divine appeal, to his touch a rare healing magnetism, to his work of spreading spiritual wisdom, love and happiness a boundless enthusiasm and untiring energy, to his speech a honeyed sweetness and a transforming power. Whatever be normal disguises of his deeds, the common appearance of his works, his motives, his intentions, his missions are indwelt by a strong all-accomplishing divine awareness and puisance. Whenever his spiritual intelligence and vision are turned, there each form of existence brings to light the spirit of its reality, each mask unveils a truth unseen by our ordinary and scientific and poetic perceptions, each manifestation in this material world discloses to him a hidden Divinity, the residual, rising, pervading and super-pervading Godhead; every occurrence in the moments of time-eternity uncovers for him its organic and functional link with the Being of the timeless Eternity. Instinct as his life is with the breathing power of God, there is for him nothing on earth which stands unlit by the substance of the Deity. His regard and attention are riveted to the potential spiritual Consciousness in men and things; a cosmic vision rules his outlook, a spiritual sight seeks a constant exercise through his eyes and thought; divine impulses seat themselves in the unnumbered acts of his spiritual kindness and compassion; a strange and secret divine affinity orders his relations with all. The greater we advance in our Sadhana, in our inner spiritual experience, the more do we find ourselves capaciated to understand and verify by a direct personal knowledge the most luminous states of the divine consciousness which inform, animate and inspire the phenomenon of the internal and outer life of the Master, the greater is the refinement and subtilization of the powers in us that apprehend the Light of Divine Knowledge in the Master, constituting the substance, spirit and nature of his outward personality, qualities, and character,—*jnanadipena bhasvan.*

His Life in the Divine

Firmly resting in *adhyatma-yoga*, in an exalted absorbing experience in the depths, profundities and altitudes of his ineternal essential awareness, of the Divine Reality, Swami Sivananda has rendered his life preg-

nant, instinct and reacting with the breathing powers of Godhead, has drawn into the outer activity of his mind, his heart, his will, his life, new powers of Consciousness, and has distinguished himself to a measure to which no other preceding Self-realized Sage has ever done, as an ardent ministrant of life-affirming joy, as a divinely excited disseminator of spiritual knowledge, as an endearing comrade and silent teacher of all, as a conscious Force of God engaged in the establishment of spiritual *dharma* Dwelling in an unbroken continuity of conscious communion with Satchidananda, he has yet chosen with the choice of unlimited spiritual freedom and possibility, to act amidst us as a being full of self-renovating spiritual attitudes and reactions which when observed by us, come to correct all the errors of the egoistic modes of our consciousness, as a universal person of many most chastening and elevating new angles of vision, of superlative moral excellences. Inconceivably more radiant, vital and constructive than any form and made of life yet accomplished and achieved by the geniuses of oragnized religions and existing cultural patterns, his extrinsic individual mode of living, —girt round as it is with the self-existent Knowledge to which we are totally asleep both in thought and experience,—has been expressing for us, meaningfully, annotatively a Cosmic Consciousness and a Brahmic Awareness.

INSPIRED EXPONENT OF TRUTH

(Sri Douglas R. Glassford, Leeds, England)

On the occasion of the birthday of Swami Sivananda, I send my sincere greetings and best wishes that he may be spared many more years of earthly service ; for the world today needs men like him to work for Peace, Truth and Love.

The first Commandment of Jesus Christ is : "Believe in Me. I am the Way, the Truth, and the Life." I am a disciple of Jesus and I do believe in Him, but I also believe in Swami Sivananda.

Swami Sivananda is a teacher, a shephered, a healer and a divinely inspired exponent of Truth, Justice, Brotherhood and the ideal of "Thy Kingdom Come."

If only nations and leaders would adopt his philosophy and attitude and the teachings and commandments of Jesus, what a wonderful world this would be !

Human Relationship in the Services

Major-General Yadunath Singh, M.V.C.
(Military Secretary to the President of India)

The phrase, "human relationship," has its own meaning as far as the Military is concerned. There it is called "man management," which to a layman and a soldier produces a better definition and meaning of values human. Needless to say that in the present machine age the human is a vital pivot behind everything, and yet his importance in a life of flesh and blood, pulsating with the soul-force of nature, is not properly understood. In the Military it is most important to understand this correctly.

In the Armed Forces the contracting parties, i.e., the employers and the employee, have more obligations towards each other than anywhere else, primarily bound by selflessness, love and sacrifice of the highest order. It is in this that the soldier comes in for a multiple role in addition to his professional duties. He has to represent and interpret the nation's policies and also work out the solider's duties towards them. His task is not an easy one. He has got to be an infallible "*Ram baan* (divine arrow) which will never miss. He has to be an embodiment of sacrifice that primarily starts with his own individual self where nothing round him and of him belongs to him. Everything he has is of the nation and of the people. In this he has to have a selfless conduct; otherwise he cannot be true either to himself or to others. To help him in that he must have a spotless character. In fact, his whole life has got to be an open-book which can be turned over from page to page by anyone and everyone, where there may be nothing which is secret or hidden. To develop this quality and to maintain it, is needed, among other things, a training in spiritual and moral make-up. Normally this training is left unattended to in most cases. It is in this light that religious parades, discussions and talks on spiritual and moral subjects, etc., are held and are a help.

In military phraseology the training in the above subjects could be individual and collective as well. The emphasis is on the spiritual development of the soul and not on the materialistic side of life. It is only then that the true personality of the soldier can develop, and he becomes the living example of a *karma yogin*.

Sri Swami Sivananda exercises a great deal of moral and spiritual thought in the military, in developing the correct attitude of the soldier. His books are the guiding-light for many who want to forge ahead and shape their life correctly. We of the Services, the *silent, sacrificing service*, owe a lot to him.

Sivananda's Call to Divine Life

Mrs. Mary E. Allan, C.B.E.

(*Canada*)

I owe the correspondence which first put me in touch with H. H. Sri Swami Sivanandaji Maharaj to a wish to have in our "New Age Lending Library" some literature which would present Eastern thought on religion, philosophy and psychology, written by Eastern writers.

Our "New Age Library" aims to present from its shelves, books which would direct our readers to the hidden source of spiritual guidance within themselves. It aims to eliminate religious and racial prejudice and misunderstanding by calling attention to the universal aspect of truth.

We saw the advertisement of some of the publications of the Yoga-Vedanta Forest University. A request soliciting information about them brought my first kind and encouraging letter from Swami Sivananda.

The shelves of our Library have now been greatly enriched by the writings of His Holiness. His generosity has filled one entire shelf of the Library with the gift of his own Teachings and with the Messages of the Yoga-Vedanta Forest University contained in journals and pamphlets.

No members of the Library have had the privilege of visiting Swami Sivananda's Ashram, but his powerful and gracious personality, the Truth which he teaches, the love and goodness disseminated by his example and writings, are a living force in the troubled world of today, not only to inspire individual souls, but to break down the barriers of intolerance and prejudice, which can find no place in the ideals set before us by Swami Sivananda.

He continuously sets before his followers new fields of efforts. His message is universal, because he recognizes the universal aspect of all true religions. The Gospel of the Christ or of the Great Teachers of India are proclaimed alike in the injunctions laid upon his disciples to live the life of devotion, of purity, of meditation, prayer and, above all, the life of God-realization and service to one's fellow-men.

His is a message for both East and West alike, for his teachings are founded upon, the brotherhood of man, and the unity of man with the Divine in whom all are One.

Such teachings in our world of fear and misunderstanding should be welcomed by all. If followed by our world leaders in church and state, the dissensions, hatreds and sufferings of mankind, which are bringing the world to the brink of chaos, would be set aside, the dark clouds would vanish, and men would at last see "the Sun of righteousness arise with healing in His Wings."

"Children of Immortality, Saints and Seers have conquered sorrow, pain and death, through faith, devotion and spiritual practices......claim your birthright, Peace, and attain the goal of life—Self-realization. Arise, awake! Lead the Divine Life of Truth, Purity, Love and Goodness......May God bless you." Such is the Message of Swami Sivananda to Mankind.

Boundless Love for Humanity

Srimati I. Taylor
(London)

H. H. Sri Swami Sivanandaji Maharaj has dedicated many long years of selfless service and love to all people. He has great love for Christianity, and has been instrumental in breaking down many false barriers and has revealed what true Christianity is in many parts of the world.

Though vast spaces of land and sea separate us from his personal touch, we know that we are linked together from shore to shore by his love for peace and kindness, and through his prayer and meditation which passes all understanding.

There is no greater faith than love, peace and service to all mankind, to which His Holiness has devoted so many years of his life regardless of caste, creed, or race. I am sure nobody would deny that he practises real Christianity in all its glory.

In this atomic age, amongst so many ruthless weapons, the human mind wallows in all its evils. The mind has the power to do good, or work for destruction. So the mind be brought under control in every walk of life with the power of goodwill, loving kindness and mutual understanding. The time will come when nations will not be forgiven. For several years we have bowed down and worshipped the graven image of mammon. We have denied to God the glories of His creations and blatantly taken all the credit to ourselves. All should search their hearts and evaluate what is true and what is false, what is desirable and what is undesirable. Sri Swami Sivananda has gathered up God's gifts that people have neglected, and cared for them with all his love and kindness and has heard the prayers and wishes of the devotees of the Lord and has bound them together with the love emanating from his own life.

We go forward with His Holiness, following in God's path, striving for goodwill and peace for all peoples on earth, so that his mission may be fulfilled and all his efforts may be crowned with glorious success.

One Who Has Conquered Sorrow and Pain

(Sri Shanmugam Pillai, Mauritius)

God has sent Swami Sivananda on earth like all of us, but he has dedicated his life to fulfil the will of God and guide humanity in the path of Truth.

As the news of his birthday spread here, everyone of his disciples clapped their hands, full of joy, saying how a real man has conquered sorrow and pain through faith, devotion and spiritual practice. We take shelter at his sacred feet and beseech him to give us his blessings so that we may all live in perfect harmony, endeavouring to lead the divine life.

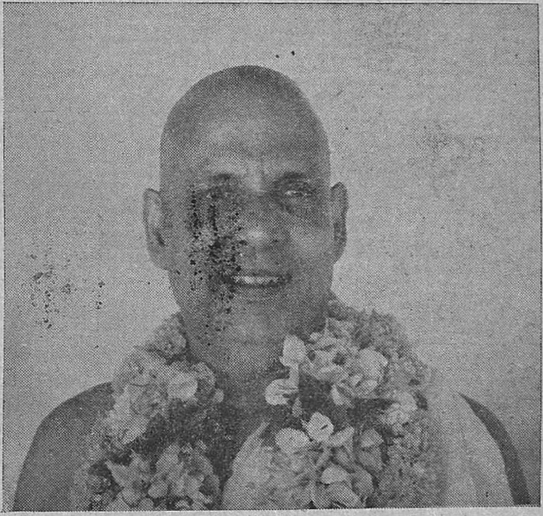
Hints on Sadhana

Sri Swami Sivananda

1. No meditation on Truth with a fickle, tainted mind can be of much use.

2. Steadfastness is essential in spiritual life. The aspirant never leaves his efforts in the path of salvation, even though he comes across many stumbling blocks, obstacles, temptations. This is steadfastness or firmness.

3. No meditation is possible when the senses are out of control and thoughts are impure. Therefore, purify and steady the mind by *Karma Yoga* and *vichar* (discrimination, ratiocination).



4. Self-control is control of the body, mind and the senses.

5. The senses and the body, which naturally run externally towards sensual objects, are checked and directed in the path of salvation by the initial steps indicated in *Raja Yoga*. This is self-control (*atmavinigraha*).

6. A thirsty aspirant does not like even to talk about the objects of the senses.

7. The senses of a wise man do not turn to the sensual objects. Therefore practise *vichar*.

8. The *vritti* or idea that arises in the mind—"I am superior to all," is egoism or *ahamkara*. This should be given up.

9. Absence of this *vritti* paves the way to enlightenment.

10. Humility is an antidote to egoism, but it should not be obsequious or ostentatious.

11. When a man thinks "This object is mine," the idea of 'mine-ness' enters his mind. He develops *abhimana*. Then he begins to love the object. Then he clings to the object and gets attached to it. Feel that all objects belong to the Lord, that you are a temporary pilgrim on this earth.

12. Constant even-mindedness or equanimity should be the ideal of a *sadhak* (aspirant).

13. Non-attachment, absence of *moha* or infatuation and equanimity are conducive to the attainment of wisdom and peace.

14. The man of wisdom is neither elated when he gets desirable or pleasant objects, nor grieves when he attains the undesirable or painful objects. That is the goal of *sadhana*, equanimity.

15. A *bhakta* or devotee has unflinching devotion to the Lord, without thought for other objects.

16. The mind of a devotee merges or

enters into union with the Lord.

17. Just as a river, when it merges itself in the ocean becomes completely one with it, so also the mind of the devotee merges with the Lord and becomes one with Him.

18. *Satsanga* or association with the wise is a means for the attainment of the Knowledge of the Self, or *atman*.

19. Purification of mind is achieved by repetition of the Lord's name, and selfless service.

20. Evil is ignorance; sin is ignorance. Avoid both.

21. Conquer sloth by *asana* and *pranayama*.

22. Self-Knowledge alone is permanent and all other learning relating to this world is subsidiary.

23. The Knowledge which leads to the realization of Truth dawns when the heart becomes absolutely pure.

24. Study, reflective ratiocination, practice of equanimity, regeneration of the lower nature are essential requirements in the spiritual path.

25. So also are *japa* and deep meditation.

26. Lust, anger, greed, pride, hypocrisy, hatred, attachment, are the products of *avidya* that binds man to the *samsara* or the world. These should be overcome by steady effort.

27. If you wish to attain the Knowledge of *atma*, you will have to eradicate these evil traits which stand as stumbling blocks in the path of salvation.

28. If you cultivate the virtues opposite to the evil *vrittis*, they will die by themselves.

29. It is difficult to eradicate the evil traits by fighting against them.

30. He who is sweet, cheerful, amiable, sincere and benevolent, will progress more quickly.

31. Be discreet in your speech. This is more than eloquence. You will enjoy peace.

32. Answers for your problems are within you. Enquire. Meditate. Pray. You shall know.

33. Heaven is within you. Why do you seek happiness outside ?

34. Learn to live without the least inconvenience to others.

35. Learn to discriminate between the true and the false.

36. Learn to give, with a pure, unstinted, warm heart.

37. Learn to look within, and try to improve yourself first.

38. Learn to introspect, and eradicate the evil *vrittis* in you.

39. All actions will be transmuted into *yoga* when done with the right feeling and right mental attitude—detachment and dedication.

40. Learn to control the mind and the senses by rational auto-suggestions, prayer, meditation, and *japa*.

41. Learn to fix the mind on God in any aspect He is most appealing to you.

42. Selflessness is the first qualification that a *sadhak* should possess.

43. Do not have any dogmatic, puritanical, differentiative and monomaniac notions about religion, or spirituality.

44. Avoid a paranoiac cast in your aspirations.

45. Keep your mind always open to all the good influences in this world.

46. *Sadhana* should be steady, gradual, full of sincerity, commonsense and perseverance.

47. There are various grades of consciousness. *Sadhana*, in other words, means the process of the evolution of consciousness.

48. The body, mind and the senses put on the semblance of *chaitanya* or consciousness, just as the iron-piece puts on the

semblance of a magnet when it is in the presence of a magnet.

49. All life is linked by the Cosmic Consciousness, which is the only reality.

50. Means and ends are necessarily identical. One cannot employ a wrong means for achieving a right end. The motive of the objective is judged by the character of the method employed for its attainment. One cannot obviously be a rogue outside and a saint inside. Therefore, be always watchful about the hidden impulse motivating your manners and actions. Do not delude yourself about the appropriateness of a wrong means for securing a right objective. Take not upon yourself the self-righteous duty of improving others in an obstreperous manner, but let your own example be a silent inspration to transform all those around you.

Universal Benefactor

Sri Sylvia Heck (Sivananda-Sushila)
(Montreal, Canada)

The name of Swami Sivananda, of Rishikesh, is reaching more and more people, as his divine message of peace and love spreads all over the world. Truly, in this world of chaos, Swamiji's teachings are bringing people of all religions to a better understanding of themselves and of others. His compassion and love moved him to dedicate his life to promote world-peace and religious awakening.

By organizing a Parliament of Religions, he has created a feeling of brotherhood between nations and religions—breaking down the barrier of prejudice and intolerance. He himself embraces all religions, for the one established in God, sees no difference in the God of the Hindus, Moslems, Christians and others. God is the same; the methods of worship, dogmas, and customs are only different. People of limited vision see only the differences. Swamiji aspires to remove the ignorance which separates one religion from another, one country from another and one race from another. By the constant stream of literature flowing from his Ashram to all corners of the world, he makes known to all people the way to true peace and happiness.

Swami Sivananda is a spiritual dynamo, who, without stirring from the Himalayan region, yet reaches the homes of people living thousands and thousands of miles away. At his holy *ashram,* he shelters people of all religions and gives them an understanding of the life's goal. Never seeking his own comfort, always concerned with other's welfare, he presents an inspiring example for all those who meet him. Filled with divine wisdom, yet this sage confounds the onlooker with his natural charm and open, childlike manner.

Impossible it is to enumerate his services to mankind. He heads a band of illustrious disciples, ever-sheltering the poor, healing the sick in body, mind and soul, sending continuous prayers throughout the world for peace and brotherhood. Even as it is impossible for an ant to measure the Himalayas, so is it impossible for us to make any description that will justify this kindly Saint, who is striving ceaselessly to bring us all to God's Abode of Eternity. Salutations and adorations to Swami Sivanandaji Maharaj on his glorious 70th Birthday.

Divine Life Society Shows the Way to Happiness

Sri I. S. Ang

(Semarang, Indonesia)

Although I am just beginning to make a study of the pamphlets of the Divine Life Society, I am getting deeper and more serious thoughts and ideas about the Life in us and around us.

Firstly, the remorse which came into my mind was why I did not pay more attention to the teachings and inspiring messages of the Divine Life Society, which have been available since 1936 and earlier.

Secondly, the present sense of inadequacy and absence of true peace and happiness, which, indeed, cannot be had from material objects, induced in me a desire to search for spiritual values, and this new adventure into the realms of spirit is now opening up before me grand vistas of knowledge and inward calm.

It is as if a new Heaven has dawned upon my sad soul, a new Heaven of Divine Life, which can be found only through selfless service and love, and by treading the path of meditation and realization

It is indeed heartening that the message of the Divine Life Society is universal, conceding no barriers of caste, colour of skin, or nationality.

What is the antithesis of world-peace today? Is it not the discrimination of caste, of colour, of race, of nationality? Take this evil away from the world and the race suppression will cease, colonial wars will be wiped out, world-peace will be established.

To serve each other, to love each other, to meditate upon and realize spiritual ideals are the main aims of the Divine Life Society. Young men and women! Do not waste your precious years of youth; opportunities will never come back again; make best use of the chances; whether you are Catholic, Moslem, or Christian, receive practical guidance from the universa message of the Divine Life Society, in serving and loving each other selflessly, and in building up the cause of mutual peace goodwill and happiness.

Ideal Teacher of Yoga

(Sri Janine Peron, Paris, France)

I consider the Science of Yoga taught by Swami Sivananda and his disciples, as extremely pure, giving to everyone the possibilities of unfolding one's inner faculties. It lights up the spirit, and helps its development in a far belter way than what is accrued through the dictates of unworthy priests. The supernatural energy, the mystical power and the various other results obtained by the followers of the Yoga Science, are the sufficient proof of the superiority of this ancient spiritual lore.

I must say that the part played by Swami Sivananda in the evolution and propagation of the Science of Yoga commands our gratitude and admiration. He has consecrated his entire life for this achievement.

Healthy Integration of Lofty Ideals

Sri Joseph Zanora
(*New York, U.S.A.*)

Is the world to be contemplated as object or subject or as both at the same time? This and a crowded list of other dilemmas have come down to us, Westerners, from ancient Greek times. The abyss between physics and metaphysics has never been completely bridged by our ancient thinkers. In fact, throughout the ages, new questions have been added to our list.

While the old enigmas were still unsolved at the time of the disintegration of the Roman Empire, new ideas from the Eastern seaboard of the Mediterranean begun to take hold of Europe. In the course of centuries, Rome itself, as well as its former colonies, were converted to Christianity. As the New Ethics met with immense popular approval, Greek philosophy faded out into the night of the Middle Ages. It produced as successor only a caricature of its former self: scholasticism. Another casualty whose disappearance was generally less noted was the Mystery Schools; they were closed by Emperor Justinian. Instead of attracting aspirants and sending forth initiates, as they had done in the Golden Age of Pythogoras and Plato, their activities had degenerated into the practice of magic. Exoteric Gnosticism quit the field. Man became afraid of using his intellect. Dogma was from now on to substitute thought. With the intellectual quickening of the Renaissance, classical philosophy was reinstated and the first stirrings of modern science were felt. After centuries of introvertism, the pendulum had begun to swing back towards the other extremity.

Faster and faster did it move, carrying the West into the nineteenth century of proudm aterialism. Then, all problems were sought to be solved by constantly increasing efficient mechanization.

This idea has been carried forward into our times. Many of our contemporaries believe in technology *per se*. They are only too ready to forget the original—and still existing—links of today's science with the thinkers of old. For the multitude, theoretical philosophizing bears the stigma of boredom and barrenness. Understandably so, for too long has it been associated with scholasticism.

Others again, after the "optimism" of the last century had cooled off, hold that mechanical progress alone can never succeed in making man happier. These people often cling to religious practices or think highly of metaphysics. And yet even among this large sector, uncertainty and discontent are stirring. Yes, dry metaphysics with its unending circular reasoning as well as formalistic exotericism, demanding blind belief in miracles of yore, are questioned more and more as to their value for the striving man. They clash with modern learning. Scepticism is spreading.

But we are happy to know about Swami Sivananda. We feel the need for a healthy integration of all areas of human activity. His *advaita* spans with ease the gulf between the physical and the metaphysical hemispheres of endeavour, melting them into wholesome unity. Swamiji urges his

aspirant to rid himself of dogma, to sharpen his intellect before he can hope to transcend it. These are his words:

"…………Social customs and conventions have been given the status of religion by ignorant people………… You cannot call customs and conventions religion." "……Anasakti (detachment) is not an inert dissociation from the affairs of the world, nor is it the life of a breathing corpse. It is dynamic detachment attachment and detachment belong to the plane of intelligence."

For years, our schools prepare us to meet the "object" successfully. We learn how to multiply, manoeuvre, and transform objects. Nothing but dualism! Swamiji goes beyond. He does more for us; he frees us from the "object."

In a world, where the individual all too often merely worries how to make a living, Swamiji creates in us the awareness that Life and Living is everywhere, continuous. It does not have to be "made!" He says:

"……The so-called bewildered and tumultous world, with its never-ending tale of toil and tears, is, in reality, a majestic university of wisdom, wherein everyone learns from the living book of life of their own, of others, and from that of philosophers of realization……They that put forth their own ego shall learn nothing in this grand university.

"The man of ego loves his own ignorance, he will be imprisoned in his own cocoon of misery and shall never be let out into boundless Empyrean Blessedness."

And from the problems of the individual, Swami Sivananda turns to the questions of the state as a whole. Are you not reminded on Plato's philosopher-king:

'Ideal Sannyasins should become advisers to the Government; only removal of ignorance can stop all future wars and dissensions."

A steadily growing number of people must know and follow Swamiji's ideas! Then we can reverse today's trend of sceptical apathy into dynamic optimism. Eventually the dawn of *jnana* will come to everyone.

Victory to Man on his march from nescience to full liberation!

Glory to our untiring Teacher who, with his torch of radiant truth, burns to ashes the ropes and fetters of ignorance!

Resplendent health and many, many more years of energy and activity to Sri Swami Sivananda Maharaj!

IDEALS OF UNITY AND PERFECTION

(*Sri Alojz Piltaver, Zagreb, Yugoslavia*)

Today, there are only few of those who are really ready to put the ideal of human progress and perfection above all personal pretensions.

Today, there are very few of those who are willing to lift up the white flag of purity, the flag of the unity of the whole Universe. Unity is Peace. This unity is true Religion, which binds all men, all beings, even all things into one *grand whole.* To these ideals Swami Sivananda has dedicated his entire life.

Resolutions for Progress

Srimati Olive Warner
(Durban, South Africa)

How shall we express our good wishes on the occasion of H.H. Sri Swami Sivanandaji Maharaj's seventieth birthday ?

Doubtless, the highest honour that we can do will be to follow his unrivalled example and re-dedicate our lives to the selfless service of humanity.

Let us push forward into the paths of Truth; let us express ourselves in the beauty of all aesthetic values.

As home-makers, may our abodes become havens of peace and friendship. As healers, may Divine Life flow through us to those in need. As ministers of religion, may God-given messages flow from our lips and inspire us with thoughts as our pens touch the papers which carry our messages.

Let us renew our resolutions and, as true philanthropists, may we be led to bring, light to the inwardly blind, comfort to the broken-hearted, freedom to souls imprisoned by self, releasing them to spend themselves in the service of others. This is what all the great religions of the world teach:

(1) May we show compassion to all beings. (*Jaina Sutras*—Jainism)

(2) Recognize all men as brothers. (*Confucius*)

(3) Love our fellow-beings as we love ourselves. (*An-Nawawi*—Islam)

(4) Love our neighbours as ourselves. (*Leviticus*—XIX, 18—Judaism)

(5) Give mutual aid, irrespective of nationality, tongue, manners and culture. (*Tenrikyo Doctrine* — Shintoism)

(6) Deem others as ourselves. (*Granth Saheb*—Sikhism)

(7) Regard our neighbours' gain as our own. (*Kang Ying P'ien*—Taoism)

(8) Make our enemies our friends, turn the wicked to righteousness, and bring understanding to the ignorant. (*Shayastna-Shayast*—Zoroastrianism)

(9) As threads of silver strung through crystal beads, let love flow through good deeds. (*Buddha*—Buddhism)

(10) "Come to Me. Merge thyself in Me. Do all that thou doest as an offering unto Me. The Master is in the hearts of men; trust Him to make your deeds dance to what tune He will." (*Bhagavad-Gita*—Hinduism)

(11) "Holy Father, keep them by the power of Thy Name that they may be One as we are One." (*John, 17, 11*—Christianity)

(12) So shall we live in harmony. (*Rig Veda*—Hinduism)

Though thousands of miles may separate our physical frames, we salute you, Sri Swami Sivanandaji, and know that you will be conscious of our spiritual oneness.

Sanity is not a heritage; it is a task which has to be accomplished. A man of sanity is indeed a rare being in this world. Man must reconcile reason with impulse in order to establish a supremacy of reason over impulse—that means to acquire sanity. —*Dr. S. Radhakrishnan*

Bestower of Psychological Security and Peace

Sri Louie Roger Gieszl
(*University of Pennsylvania, U.S.A.*)

This is a time of emotional chaos, neuroticism, and psychoticism. In this turbid maelstrom shines a guiding light, a shining beacon to guide anyone who will follow along the path of right living, inner peace and joy. We can all follow this path lighted up by the labours and sincerity of our immortal guide, Sri Swami Sivanandaji Maharaj.

Being in the midst of the neuroses caused by the threats of war, many-fronted cold war, faster and more insecure living, particularly in the United States, I know from my own experience what an inner peace and psychological security can come from reading, and attempting to practise the teachings of our venerable leader.

Swami Sivananda has brought to me a clear realization of a higher plane on which to think and live—a stabilizing point on which to rest when weary of the shifting moral and political views which presently envelop us.

With his very able leadership, not of armies or governments, but of the infinite planes of man's thoughts and views, this world could very well be brought out of the hysterical shambles it is now in. Now only a few compared to the billions of this earth, follow him, but a longer line of followers can be seen in the very near future, and the line will become progressively longer, so that his teachings can be truly universal in terms of number as they now are in terms of application to universal values.

I would like to humbly join, in spirit, those of his other followers in celebrating the seventieth birthday of our inspirer, Sri Swami Sivananda, and in wishing that he will be able to celebrate yet many more birthdays, in order to carry out the Herculean task that he has been assigned to by the Almighty. And, if it be the will of the Lord, he will live to see his job completed.

Messenger of Peace and Love

(*Sri Paul Baschung, Switzerland*)

I am very grateful that I have found Swami Sivananda, the great Sage of Rishikesh. With pleasure I read his inspiring books and writings every day, and I have an imperturable faith in his teachings and guidance. He is endowed with supernatural virtues and leads his disciples to the highest stage. May many persons find their way to him.

I think that charity is one of the most beautiful virtues and here Swami Sivananda gives us, by his selfless services, the foundation to his greatness. I am a naturopath and wish to help the sick and the poor people, too.

Swami Sivananda always shows us the way to attain the goal. He has put the foundation-stone for everlasting world-peace. May his message be heard in all continents and enter into the hearts of all mankind. I am glad that he acknowledges all religions. I esteem and like this generosity and I wish that he will help me to spread his teachings.

Jagadguru Swami Sivananda

Yogiraj Harry Dickman
(Latvia)

More than any other sage, prophet, or saint, Swami Sivananda Saraswati deserves the title of *Jagadguru*, or world-teacher. The teachings of other world-teachers like Buddha, Christ, and Mohammed, were spread throughout the world chiefly by their disciples and followers, while Siva's teachings have reached the five continents directly from the Master himself.

There are literally in every part of the globe branches of Divine Life Society, as well as individual students, who follow the teachings of our Gurudev.

Little is known about the *sadhana* period of the Guru; it seems, for some reason or other, the Master is not inclined to make it widely known. All we know is that he was born in a pious, religious minded family, in South India.

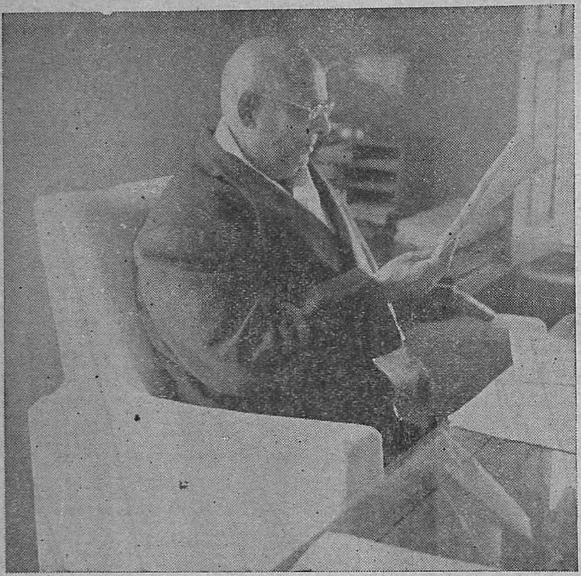
After completion of his medical studies Dr. Kuppuswami Aiyer, (such was Swamiji's *purva ashrama* name) settled in Malaya as a doctor. He was very kind towards his patients. A poor pariah woman received all his medical care and attention, as though she were very important.

Swamiji had a desire to make hygiene, preventive (prophylactic) medicine and treatment of diseases more known among the populace, and so he had, soon after his student days, started a medical journal, *Ambrosia*, while in India. It was much appreciated by the reading public.

Yet, in the midst of a successful medical career (Swamiji was in Malaya for ten years), he renounced the world, went back to India and proceeded to the Himalayas where he stayed during his *tapascharya* period in the, even now, famous Swarga Ashram.

As said before, only little is known what kind of *sadhanas* the Swami did. The reasons why the sage is so reluctant in disclosing this period of his life might be, among others, the following: first of all, not all, rather very few, could follow exactly the same way of life as the Master did; secondly, not every thing might be found, even in his estimation, right and useful after the attainment of illumination. Let me explain this a little further. Lord Buddha, during his *tapascharya*, observed long fasts, which reduced him to a mere skeleton, and he found that his mental faculties were impaired, too. After resuming a normal diet, Lord Buddha found that his mental faculties regained their normal tone. As a result of this observation, Buddha advised his followers to follow the middle path, i. e., not that of an extreme asceticism, nor of unworthy sense-gratification, which is generally followed by worldly persons.

Little as we do, we still know that



How widely different is Swami Sivananda from other great sages who minimize and even speak with contempt of *Hatha Yoga*. Yet when we read or watch their life-stories, they mostly all suffered from some or other kind of serious bodily disease.

There is another trait in Swamiji's behaviour which is worth mentioning here. In *Viveka Chudamani*, Sri Sankaracharya says: "Shun work from a distance." Swami Sivananda, too, is a follower of the philosophy of *Kevala Advaita* of the School of Sri Sankara, but he regards work as a great purifier. Work forms an important part in his Yoga of Synthesis. The motto of the Divine Life Society runs: *Serve: Love: Meditate: Realize.* and Swamiji's ethical teachings are simple and yet all, comprehensive: *be good, do good.*

If we look at these cryptic instructions from the Yogic point of view, we can discover that under the instruction *"be good"* we might include all the *yamas* of Patanjali Maharshi, while the other part *"do good"* might stand for the *niyamas*.

As to the mottos: *"Love"* stands for *Bhakti Yoga*, *"Serve"* for *Karma Yoga*, *"Meditate"* for *Raja Yoga*, and *"Realize"* for *Jnana Yoga*.

Swami Sivananda is an embodiment of the Gita teaching that the realized sage should not abandon work but work for the benefit of the world. Who could equal Sri Siva in this respect? He has established in

Swami Sivananda, during his intense *tapascharya* period, rose early in the morning, before sun-rise, and stood in the cold Ganga waters for hours doing his *japa sadhana*. As a result of this kind of *tapasya* the Swamiji got lumbago, which troubled him for many years. So, like Buddha, Sri Siva later taught his disciples: "Do not spoil your health in the name of *tapasya*." But on the other hand, Swamiji says: "Watch the mind; control the *indriyas*." Nor should this be wrongly interpreted that Swamiji advocates mental culture and disregards bodily discipline. Nothing could be more wrong than this idea. Even at this advanced age, the revered Swamiji, whose 70th birthday we now celebrate, is very punctual in doing everyday some *yogasanas* and *pranayamas*. He says and repeats often that the regular practice of *asanas* and *pranayamas* gives him good health and supplies abundant energy.

his *ashrama* a sanatorium, the Ayurvedic Pharmaceutical works, a charitable allopathic hospital, a free kitchen for all, and various other philanthrophic enterprizes. This and many other selfless services are rendered here for the children of Mother Ganga or the descendants of Bharata. Yet the soul of the mighty sage knows no caste distinctions, religious prejudices, or national or geographical limitations. Knowing full well the thirst for spiritual knowledge, the Swami has written about 200 books on Yoga, philosophy, medicine, etc. In order to reach the Western seekers of Truth and Spirituality, the Swami has written almost all his books in English.

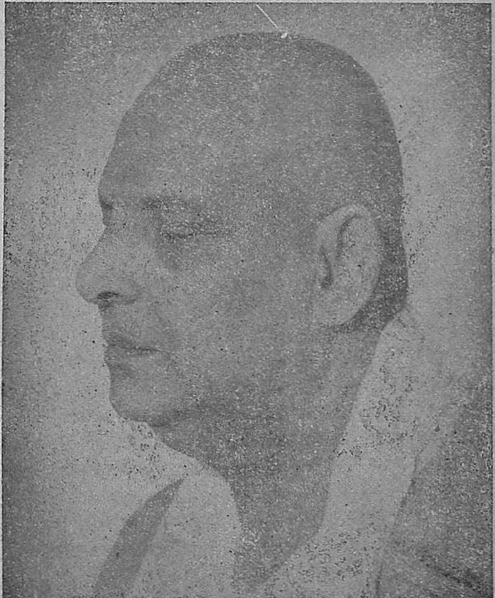
The Yoga-Vedanta Forest University is a boon for the Western Truth-seekers. They spend there some months, learn the techniques of Yoga from qualified professors, besides having the rare privilege to get direct *upadesh* (advice) from the mighty sage, Swami Sivanandaji Maharaj himself. After spending their allotted time in the *ashram* they return home, and many of them have founded in their Western countries branches of the Divine Life Society or the Sivananda School of Yoga.

Notwithstanding all this, the sage of the Himalayas knows that it is not yet absolutely all that could be done. True Yoga is not any more such a mystery as when the great Swami Vivekananda first came to America. There are nowadays books available on Yoga in almost every European language. But still the ordinary European or American seeker after Yoga-knowledge, especially those who have as their guide the printed book only, feel that many points, particularly those relating to the exact and graduated or step-by-step techniques, need a further elucidation.

As the present printing machines at the *ashram* are unable to cope with the mass of unpublished manuscripts the Swamiji has written, he is planning to instal new and more up-to-date machinery.

Such, in brief, is the life and work as seen from a far distance by a humble devotee who had the good fortune to drink the *amrita* (nectar) of the wisdom of the Holy Sage and feel his protection and guidance on the path of Yoga.

May he, the present Great *Jagadguru*, live long for the benefit of mankind and glory of modern Bharatavarsha.



Heart of Sivananda

1. God is one. All the Deities are the infinite aspects of the One Brahman.

2 Behind the impermanent material world, there is the invisible source of all things—the unchanging Spirit or Atman.

3. The path of illumination lies in annihilating the appetites and passsions of the flesh.

4. Severe mortification of the body is vain and useless. The middle path between extreme asceticism and self-indulgence is beneficial.

5. The wise man avoids both extremes and sticks to what is proper and reasonable.

6. Self-discipline leads to inner peace of mind.

7. Self-realization can be attained only after long and laborious effort—Sadhana and meditation.

8. Man can attain emancipation through the realization of his essential Divine nature.

9. If everyone lives a virtuous life here, free from selfishnesss, lust and greed, the world will witness a spontaneous fruition of good fellowship, universal brotherhood and cosmic love.

10. Philosophy aims at the knowledge of the Universal Eternal Being, the Reality.

11. Sense-perception cannot reveal the nature of the Reality but gives only appearance.

12. Religion and life are inseparable.

13. Maya emerges from Brahman. It is like heat arising from a fire. The heat is not the fire and yet it comes from the fire and cannot exist without it.

14. True wisdom lies in the correct perception of and adherance to values.

15. True knowledge consists in self-realization, where thought expires in absolute experience.

16. Let sublime, divine thoughts come to you from every side.

17. Life is a ceaseless striving for perfection, freedom and independence.

18. Repentance is the greatest expiation for the worst sins. Repent with a contrite, heart, make amends and sin no more.

19. Religion holds the key to the mystery of existence.

20. Broad-minded tolerance and knowledge of Yoga-Vedanta are India's great contribution to the world.

21. Walk in the path of the renunciation of desires. Consider as fire or poison all objects which are said to give merely sensepleasure.

22. Plurality belongs to the relative world, which does not affect the Real even in the least.

23. There is no permanency in plurality and what is not permanent is not real.

24. It is the imagination of the individual that is the cause of his bondage and not the mere existence of the universe as an object of perception.

25. The cause of all pain and sorrow is rooted in desire. If desire is annihilated, all pain and sorrow will vanish.

26. Just as mother, even at the risk of her own life, strives to save her child from the jaws of death, even so, he who is full of Ahimsa struggles day and night to remove the suffering of all living beings.

27. Work always elevates. Work kills none. But worry and laziness kill many.

28. Just as the flame of a lamp is extinguished when the oil and the wick are burnt, so also the mind gets immediately dissolved and becomes one with Brahman when the Vasanas or desires and egoism are destroyed.

The Methodology of Swami Sivananda

Srimati Savitri Wadhwani, M.A.

All people cannot stand the same amount of intoxication. So the amount differs from person to person. Similarly, all cannot stand the same amount of divine intoxication, that is, love, grace and mercy of the *sat-garu*. Here, too, the dose has to differ from person to person.

Ere the Lord gives the cup of the divine drink to the individual, He Himself leads the individual to the holy shelter of the *sat-guru* for the purgation of the lower nature. Purification and transformation are to be effected by the touch of *sat-guru*. Ere the light divine descends into the heart, the heart has to be purified. "An oak seed cannot be planted in a small earthen pot." To receive the Infinite, the finite wall of the heart must break; the heart must expand.

At a particular stage of life, in the life of every individual, in one life or the other, purification and transformation of human nature into divine nature becomes an indispensable, an inevitable, event. But it is an impossibility for an individual, to change the trend of his heart and mind; for, it is only with the advent of *sat-guru* in one's life, that the pattern of life takes a change. The *purushartha* of the inividual and the grace of the *sat-guru* are two complementary and supplementary factors. Mere human efforts can achieve absolutely nothing.

Sat-Guru

Highest grace of the Lord comes in the form of *sat-guru*. Blessed is the age, for we have a mighty *jagad-guru* in Swami Sivananda. He is a *guru* not only for many Indians, but for countless people abroad, spread over in all the continents. So, he shines as a *jagad-guru*.

Amidst the teeming millions in India and abroad, only those shall reach his holy feet whom he shall draw. He draws people through various means, through a vision, through a dream, through a book or a magazine, he pulls people towards him. Sometimes to some he may speak and draw through a friend. Once the person comes to him, then commences the grand work of transforming the human nature into the Divine. It is not essential that a person should go to him physically. At times a person may be very far away from him, but might have seen him supernaturally. If a person happens to get in touch with Siva even mentally, then also Siva is able to work the transformation of the individuals. With his unseen power he guides them, protects them and leads them—from darkness to Light, from mortality to Immortality, from untruth to Truth. He puts the aspirant, near and far, in touch with the Infinite.

Methods of Transformation

For transforming individuals, he adopts

various methods. His methods differ with different individuals. That is not all. He adopts various methods with the same individual at different times. How is he able to select the methods? The heart and the mind of every individual is an open book to him. He is omnipresent. He is omniscient—every thought and every feeling of every individual he perceives very clearly. At times we ourselves are not able to perceive the undercurrent in our own minds but he perceives them. So he is able to adopt appropriate methods with every individual.

Method of Love

The major method of Siva is the method of love. He lovingly tries to transform our baser tendencies. His celestial love, brimming with that sweetness which is never found in human love, inspires us to turn to goodness and purity, not for their own sake, but for the sake of attaining more of divine love of Siva, that matchless love which is nowhere found on earth. Thus the love of Siva becomes the redeeming and the transforming factor of our life.

Another method of Siva is that of encouragement. The least effort made by any individual to reform himself, or to develop some virtue, or to do some selfless service, is enough to make him encourage that person in every possible way. Through encouragement he develops the hidden talents in various persons. He brings about a beautiful and a harmonious development of the personality of his disciples. He makes them synthesize work, worship and art. He is a great patron of music, poetry, dance, writing and painting. He encourages all these things in a spiritual perspective. He spiritualizes everything. He does not like one-sided development. He backs up the spiritual practices of his disciples with selfless service, and art. This beautiful blend is brought about by his loving encouragement.

Siva's literature is highly pragmatic, in the highest sense of the word. It has a transforming power. Without much effort, at times we are led to practise his teachings. Sometimes, when we are in a critical situation and are very restless, Siva speaks to us through his own books. At times he goads us from within to read a particular book—as though amidst more thantwo hundred books of his, he only chooses the book—and boundless solace sweeps over our heart through that book. This is his *book method*, to aid us in times of need.

Through Dream and Silence

Some times he adopts the *dream method.* He comes in our dreams to release us from agonies and great tensions. When you feel that under the tension as if the nerves of the brain would burst, then this messenger of love and light in the darkness of life, will come and take away our sorrows and crises, through a dream. He dissolves our crises in dreams.

To transform the people, and to lead them to the great heights explored by sages—he lives. The day we come in his contact, he begins his work of transformation. The day we step in *Ananda Kutir*, and as long as we stay there, it is a period of training, tests, and trials. We are chastened and moulded by the Divine Master, Sivananda. He adopts various methods to mould and purify the heart and mind.

As already said, he is able to perceive every thought and feeling, every weakness, defect and virtue, in us. So he is able to apply the most appropriate methods to reform us. The most beautiful method is the *method of silence*, that is, his lips would never, never refer to our defects and blunder. Yet he has ways and means divine,

to bring us to the divine path, the right path.

Sometimes he may give a pamphlet to the erring person at the right moment, a pamphlet serving the purpose of a mirror wherein an individual can see his own defect, and can also see the way to mend it. Sometimes in a group, Siva may refer, generally, to some human weakness, but, in fact, it may be some clear hint for a particular person, and by his own grace we can understand that the indirect hint is only for us. Learn and laugh is his frequent method. He exposes our weaknesses and wrong thinking through educative humour.

Indifference and Shock-Treatment

For our serious drawbacks he uses serious methods such as indifference and shock method. When he adopts an attitude of indifference towards some individuals, they feel like fish out of pond. Individuals can then intensely feel that the *satguru* is like the life and joy-giving water of the pond. The moment the aspirant comes on the right path, realizes his mistake and makes amends, the indifference of Siva gives place to love and the aspirant once again rejoices, swims and floats in the celestial life and joy-giving waters of Siva's love. His *method of indifference* is a very powerful and effective method.

Sometimes Siva imposes shock-treatment to open our eyes, to wake us to our blunder. It is a very rare method to heal serious defects. Whenever he wants to whip the mind of the aspirant to the right path, he uses this most bitter *method of shock*.

The period during which the methods of indifference and shock operate towards a particular individual, he feels that he is in a mental furnace, and Siva says "everyone has to pass through this furnace; even Lord Buddha had to pass." It is a sort of purgatory process of the mind.

Grace and Miracles

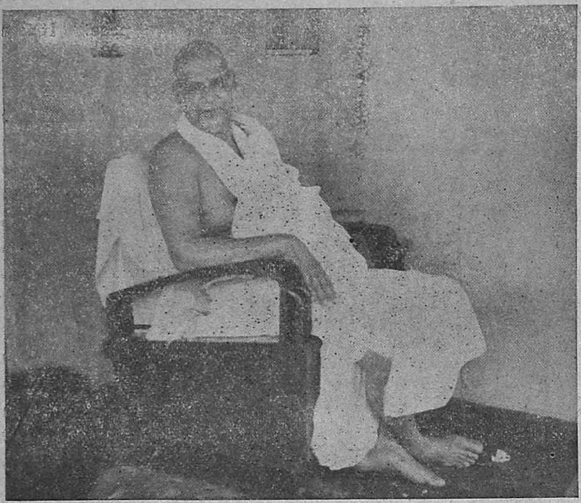
When Siva finds that an individual is making earnest efforts to improve his gross and base nature, he will at once shed his divine grace on that individual, encourage him and give him strength to carry on the inner battle with greater vigour. His *method of divine grace* has tremendous power to elevate.

When our heart is filled with Love for Siva, he would never fail to give a loving response to our devotional mood. He may give a visible or invisible response. But his response is ever laden with bliss. Such moments become the moments of grace and inspiration.

Another important and remarkable method of Siva is the method of sending *thought-waves*. Sometimes he uses this method just to elevate and illumine us, sometimes he sends thought-waves to dissolve our doubts and sometimes he sends them to solve our problems and to alleviate our agonies.

One of the most interesting methods of Siva is *the method of miracles*. This method serves a double purpose. On one hand, it helps us in the hour of our need; on the other hand, it gives faith in the Unseen and serves to put the finite in touch with the Infinite.

With everyone Siva adopts the *psychological method*. He is a master psychologist. In him we find not the least rigidity of a mystic, an ascetic or a fanatic. He rejects nothing but accepts everything in the divine light. He tries to make everything as pleasant as possible for every individual. On one hand, he takes care that everything that he makes us do, is pleasing to our mind, and, on the other hand, he would gently and slowly go on reforming us.



entire heart and mind to him. But as long as the offering is partial and not complete, one has to see the moments of darkness and light, moments of elation and depression, dullness and cheerfulness and many ups and downs. As long as our offering is partial, our path and our relation with Guru is rugged and full of ups and downs. With complete offering, the path and our relation with Siva becomes smooth. "Greater the surrender, greater the grace of Siva." But here is a paradox: "Surrender becomes complete only by the grace of the Guru himself."

Fount of Light, Love and Mercy

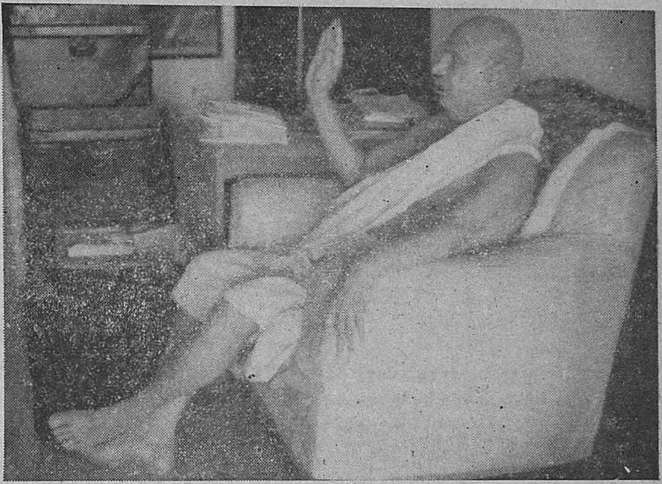
In everything of Siva there is a method. There is *a meaning and a technique even in his silence, in his smile, in his glance.* At times his silence, smile, and the very glance have the power to transform, to elevate and to dissolve the mundane calamities.

Thus Sri Gurudev adopts various methods with the aspirants to promote their evolution. Because of his power of omnipresence and omniscience, every thought or feeling of ours is visible to him. He beautifully leads us from step to step. We are thrilled to see how he uses the right method at the right moment. Every method aims at expanding our heart and purifying our mind. Once we enter his holy shelter, this divine host attends to our spiritual, mental, material and physical well-beings. He is a fount of grace, love, light, and mercy. The showers of the fount are constant for those who offer him the flower of their heart. The relation between the aspirant and Siva becomes the sweetest, smoothest and loveliest only after one has offered one's

Most Fascinating Method

The most fascinating, thrilling and outstanding method which Siva employs in training us is the method of his working in our mental plane. A time comes when we feel that Siva is actively manipulating our thoughts. His lips will be silent but he will be working through our mind. His working in the subtle form in the mental plane is the most important phase. We can actually and intensely feel that he is leading us from step to step. At times he will be just sending thought-waves that shall make our thinking clearer and clearer, day by day. Constantly he would send thoughts that would bless us with a right attitude towards the universe, towards our relatives and other human beings, towards the Almighty Lord.

Right attitude towards life is the greatest blessing. Only when it dawns with



the help and the blessing of the *satguru* we realize its value, and we also realize that how, for ages past, we have been slumbering with a wrong attitude towards everything. Even a right attitude towards the *satguru* is very, very hard to attain. But it certainly does come by the grace of the *satguru*. Mental illumination and spiritual elevation come by the subtlest workings of Siva. He carries on his silent work even if you are thousands of miles away from him. Sometimes, all of a sudden, he would, with his unseen vibrations, lift up the clouds from our mind, clear our doubts and anxieties. Sometimes, we would receive flashes of illumination and peace and poise, leaden with unique revelations. The more we surrender our minds to him, the more actively he operates on our mental sphere. His working on the mental plane is the *subtlest method*.

Curing Egoism

To eradicate our egoism, Siva uses *brusque method*: Even if his rebuff comes in the subtlest form, it can be keenly felt by the ego. Our humblest moments are filled with Siva's loving lift. He would himself kneel to lift us up in our humblest moments. What can all the efforts of Siva attain against the mighty infinite powers of Maya? A day comes, and we realize that the Jiva has only to become humble, nay, humblest, and seek shelter at the feet of *satguru*, and the rest he himself will do, nay, he alone can do. But the question arises: Can perfect humility be attained by mere human effort? No. When sincerest efforts are made, Siva's grace dawns. He himself works for the destruction of our ego. For annihilation of the ego, Siva employs his own ways, by giving us tests, trials and at times by shock-treatment.

It is beyond human power to adequately deal with Siva's methodology, in writing. It shall ever remain half-expressed, in words. It is a subject of experience, and this experience is sometimes sweet, sometimes bitter, sometimes laden with bliss, sometimes maddening, and very thrilling. But throughout we feel that whatever he is doing is for our good; and he is my saviour, and the saviour to multitudes.

Contribution to World-Thought

Siva has given a unique interpretation to philosophy, religion and ethics to the world. His greatest contribution to us is that his teachings are highly pragmatic. His message of easy and

practical *sadhana* shall ever shine supreme. Due to his greatness, all nationalities have come to adore him. So he and he alone is in the fittest position to work for the betterment of the world. His mission is to lift up and enlighten the suffering humanity. For the fulfilment of this mission, he has set up a unique and an ideal institution at *Ananda Kutir*, and it has attained grand success in spreading the mission of this mighty Sage, Sivananda. Besides this, Siva has himself transformed countless individuals in East and West and put them on the Divine Path.

Sivananda Shows the Way

Sri H. Zineski
(*Flint, Michigan, U.S.A.*)

It was the happiest moment in my life when Swami Sivananda had taken me under his kind guidance. I am a humble aspirant since. With every mail I am not only enriched with his loving guidance but also I am absorbing the very spirit of his, of the Himalayas and the whole Ashram. His teachings are now essential, more than ever, for bringing better understanding and peace to the present state of conditions. Let me quote from his writings :

" The mistake of modern age lies in ignoring the spiritual nature of man and glorifying sense-gratification. This is a machine age. It has an insane avidity for power. Man has increasing control over nature but decreasing control over himself. This is why Yoga is necessary now, more than ever, because Yoga enforces moral, mental and physical discipline to open the eye of intuition. It brings calmness, peace and vision to the modern man who lives perpetually in a state of nervous strain and tension. Today man has become a slave of artificial gadgets and synthetic products. Man is a rag-doll propped up by a thousand scientific aids and devices. The measure of man's happiness is in proportion to his victory over environment. To raise him from this state, the Yogic way of life is the most effective way. It strengthens his body, mind and soul. Its serious practice makes him perfectly healthy, renders him immune to disease. Man's latent capacities are developed and hidden power brought forth. He is enabled to live a full life in the real sense of the term. He is fit to become a capable head in his own home, a useful member of the society, and an able and ideal citizen of his country. A Yogi is the leader of men. He becomes endowed with the power of helping and guiding the humanity. "

The accepted dictum is : *Serve : Love : Give.* True and right training in Yoga can bring in a new world order , a new life and a new epoch.

On the occasion of His Holiness' 70th birthday, on the 8th of September, 1956, my humble prayer is that God the most High, the All-Merciful, may bestow a healthful long life, on his truest devotee perfect Yogin and greatest Sage and Seeker.

The best way to convince others to practise the ideals we might wish them to, is to place before them our own example without being obtrusive, for the world is prone to look past the teachings into the source they emanate from.

Guide-Light to Humanity

Srimati Sivananda-Isabella
(Prague, Czechoslovakia)

On the occasion of the 70th birthday of Sri Swami Sivanandaji Maharaj, I, one of his humble and devoted disciples from a far away, small country of Middle Europe, would like to thank him for the wonderful grace he has showered upon me in these past three years. I came to know about Guruji quite suddenly, and this has convinced me that whenever an aspirant is prepared to receive a Guru, he does appear at the right moment. Gurudev's letters are a comfort; they inspire and elevate. The first letter I got was dated the 15th of May, 1953. I can hardly express in words what it meant to me to read "I accept you as my beloved disciple." I already began then to feel his mighty presence when he said in a following letter "God will make everything easy for you" and God did make everything easy to me, and I followed the advices Guruji gave me and his Light, limitless and eternal, shone upon me.

Little by little I felt that my beloved master was leading me step by step, and his letters were such a comfort to me! I knew Guruji was all love. What a wonderful sentiment did he express when he wrote: "Love alone can bring peace on this earth." Ever since I had an inner urge and felt a deep love for the Divine, but never had anyone conducted me so straightforwardly to the real goal.

The letters of His Holiness are my only support. He guided me wonderfully from darkness to light with these words: "Remove the veil of ignorance through reflection and contemplation and enquiry. The Supreme Soul alone is your friend. You have the capacity to make friendship with Him. You are indeed identical with Him."

Gurudev has really inspired me through the vibrations he has sent me so that I could understand and remove the "veil of ignorance." I reflected on the "Eternal Truth" and "Love for Mankind" and knew that these were God Himself

"Thou art That! Thou art the Immortal Self." Each word of Swamiji's letters are an inspiration and a refreshment to my thirsting soul. I knew after peaceful reflection that meditation and repeating the sacred name of the Lord would help me to attain the Supreme Being, and I understood that we are all identical with Him, though we know it not.

To understand the wisdom of the glorious Swamiji, I was inspired not only through his letters but through his wonderful books which are effecting a world-wide spiritual awakening. These have brought concrete blessings to millions of people of the world, irrespective of creed or nationality.

Not only does Swamiji inspire those who live with him, but thousands of people who are far away from him, who can gain everything even through correspondence,—that is, full and complete realization.

May Swamiji, still for many and many years, guide and enlighten all and be a living and burning torch, and continue to disseminate the Light of the Lord, throughout the world.

Swami Sivananda and the Tantrik Lore

Dr. Edward Bittencourt, D. Litt.

(Santiago, Chile)

In his unique, unostentatious way, Sri Swami Sivanandaji Maharaj, the spiritual monarch of us all, has presented to the world a mighty aspect of praying to the Almighty, which was almost obscure till only about ten years ago. This aspect of prayer, canalized through a powerful Mantra, is being popularized on a very vast scale by him through the means of numerous publications and journals that are frequently issued from his Ashram at Rishikesh, India. This *Rudra Mantra, or Mahamrityunjaya, or Mahanirvana-Tantra Mantra, has saved my life on three occasions, restored also my wife's health and saved her life twice, besides saving a friend and myself from a motor-car accident once. Through the power of this Mantra, many miraculous results have been accrued. I am sure that this Mantra had saved another friend of mine, an engineer from an accident in a coal mine. Such is the priceless jewel that Gurudev gives to the world unostentatiously in the pages of his publications. How remarkably this contrasts from the attitude of such great savants as George Gurdjieff who says that esoteric knowledge is not meant for the masses, for, if this were made known to all, much of its inherent value would be lost.

Gurudev gives out esoteric spiritual knowledge boundlessly, and, to all appearances, wrecklessly, and yet his store of wisdom seems to grow in geometrical proportion and he always gives us better and better gifts such as his recent work, *Tantra Yoga, Nada Yoga and Kriya Yoga*, where he synthesizes all that Sir John Woodroffe and his collaborators ever wrote in ponderous and massive volumes and all that they translated and besides *many things that they did not translate.* Sivanandaji Maharaj presents in 108 pages the very essence of the Tantric lore. He has purposely given out this work especially for the Westerner who is extremely 'practical,' has no time for theories and is always an unconscious worshipper of Shakti, whether he calls himself Cretin, Chretienne, Christian, or Cretan, for he only worships power, or at least the symbol of power, money, as one Spanish poet said, "*Poderoso caballero es don dinero*" (Powerful Knight is Sir Money). *Example*: I was of the opinion to translate first the ethical and religious works of Swami Sivanandaji into Spanish. But a Gurubhai from Argentina, being wiser than myself, was quick to translate some of the occult works of Sivanandaji first. He did a very good job of it, whereas, I could not find any editor to publish the moral and philosophical works of Sivanandaji. For his translations of *Kundalini Yoga* and *Hatha Yoga*, our Argentine Guru-

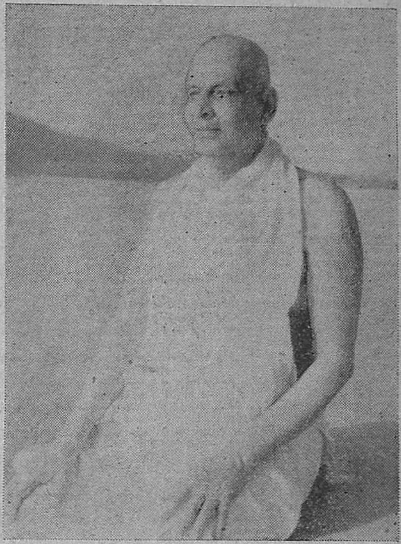
**Om trayambakam yajamahe sugandhim pushtivardhanam*
Urvarukam'va bandhanat mrityor mukshiya mamritat

bhai at once found the best publisher and a very good market, and these books are among the best-sellers in Argentina.

Kundalini Shakti

"Kundalini Yoga is the occult process for transmuting the physical energy into Ojas Shakti. The human consciousness is taken through six different grades of perception until it merges in the Absolute. There is some direct evidence on this point coming from the Tibetan systems of Yoga. Dr. Evans-Wentz has translated some Tibetan scriptures in his book *Tibetan Yoga and Secret Doctrine*, where the Hatha Yogic exercises, by which the Lamas could endure the cold rigour of Tibetan winters without any warm covering, are described. The six Chakras or the plexii of the Kundalini Yoga, and other Tantrik Yantras are ancient symbols of the sub-conscious mind. Some of these symbols have been deciphered independently by anthropologists and psycho-analysts like Dr. Jung." (This is an extract from a supplement to Gurudev Sivananda's *Tantra Yoga, Nada Yoga and Kriya Yoga*, contributed by Sri Anwarul Hasan in the form of an essay.)

Now to the Master's direct words: "The Shakti philosophy is as old as the Vedas. The 'Devi Sukta' in the Rig Veda is the real source of the Shakti doctrine. The Devi is not only the principle of creation, the principle of auspiciousness, the principle of cosmic energy, but is also the principle of divine knowledge." About the powerful 'Sri Vidya' Mantra, Sivanandaji says: "In its developed form it consists of sixteen letters and is called 'Shodashi' or the 'Shodakshari.' The aspirant should directly get initiation of this Mantra from a Guru, and should not start reciting for himself or doing Japa of it, of his own accord. This a very powerful Mantra. So it is imperative that it *should*



be got directly from a Guru who has got Siddhi of this Mantra."

Gurudev has also presented to us another beautiful Tantrik work, attributed to Mahadeva Himself, viz., *Swara Yoga*. He gives us the whole original Sanskrit text, and then goes on to explain the science of the Tattwas in lucid English prose. Sivanandaji always gives his sources, although as a commentator he is almost a re-creator. His originality of exposition shines in every page. Between lines in Gurudev's book, I have read that Akasa is the Tattwa in which we must vibrate if we want to control our lower impulses. That is why Gurudev has also given us the appropriate Mantra for this purpose, namely, *Om hrim Parabrahmane namah.* The true Gurus like Sivanandaji are followed only by the select few. Let me conclude with a quotation from Sri Gurudev's writings: "He who serves the Guru knows the way. The way cannot be found without the grace of the Guru......"

A Dynamic Personality Dedicated to World-Welfare

Dr. R.L. Soni
(*Director-in-Chief, World Institute of Buddhist Culture, Mandalay, Burma*)

Swami Sivananda is a living manifestation of the spiritual genius of India. He is certainly one of those glorious flowers of humanity which nature throws out but once in centuries.

At a time when chaos and confusion, in fields moral as well as material, are in evidence everywhere, the presence of Sri Sivananda is of the deepest significance. He is one of the very few persons in the world today who are completely devoted to universal welfare in the spirit of extreme selflessness. His determination accepts no obstacles, and his energy seems inexhaustible. Sri Swamiji Maharaj radiates love and goodwill to the ends of the world and has made stupendous conquests that are certain to endure. His conquests are of the Spirit and his Kingdom is in the human hearts. Such achievements eloquently testify him as being a Spiritual Dyname, a veritable personification of *Metta* (universal, loving kindness). Under the spell of his unbounded love, the barriers between castes and creeds, religions and races, nations and cultures, suffer a spontaneous crash, so much so, that doctrinal disagreements and even other acute distinctive differences instantly melt away, leaving a clear ground for the unity of hearts for universal welfare. It was this vital aspect of Sri Swamiji's dynamic personality that powerfully attracted me to him a year back when we entered into an absorbing correspondence of paramount import, connected with the cultural and spiritual revival on a mass scale. Sri Swamiji wrote in one of his letters to me:

"Besides that superior firm conviction of yours in the inadequacy and ineffectivity of the instrumentality of political and economic action to save the world, your positive plea for the cultural and spiritual revival on a mass scale has brought me a special joy............Your kind reference to certain unwholesome trends in the psychology of contemporary humanity, has also yielded to me sufficient pleasure: it is essential for grand cultural labourers......... to perceive the existence and the exact character of the forces frustrating the higher endeavours of noble individuals."

This brief extract is an illuminating index of Sri Swamiji's depth of understanding clarity of vision, determination for action, and benevolence of outlook regarding the problems and difficulties facing mankind today and also of their effective solution.

On the 70th birthday of Sri Swamiji, it gives me the greatest pleasure to wish him a long life of health and prolonged spiritual glory so that his radiant presence in the human world may help humanity to come out of the ruts of confusion and reach the avenues of security and certainty.

DIVINE MINISTRY

(*Sri Richard Whitewell, Sussex, England*)

I feel that Swami Sivananda is pursuing a ministry of the highest order. I have a deep and very loving regard for him, not merely because of the blessed work he is doing, which gives me great joy to think about, but also because of what he *is* in himself. My prayer is that his ministry may grow from strength to strength, by the Grace of the Holy One who is enthroned within our heart.

Treasure of Teachings

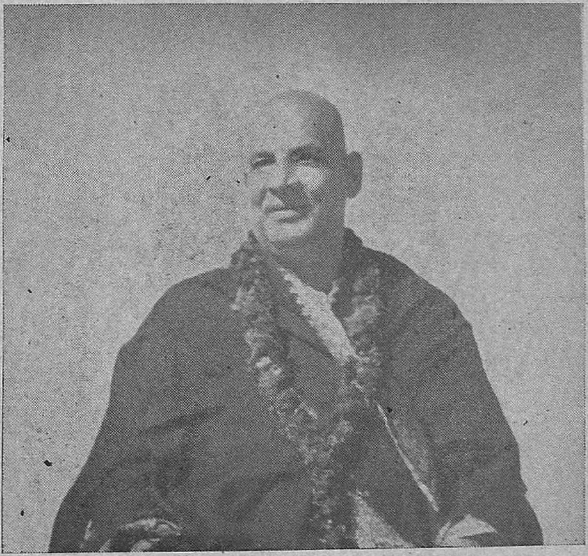
Sri Swami Sivananda

1. Mind is the means for bondage and release.

2. Truth knows no compromise with falsehood.

3. That which illumines all from the intellect down to the grossest object is called *chetana* or *chaitanya* or pure consciousness, or the *atman*.

4. Whatever else a man may do or may not do, he attains salvation by *japa* or silent repetition of *mantra*, or the Lord's Name alone.



5. A leader should have reason, calm judgment, serenity, patience, impartiality and courage.

6. Luxuries and opulence are not indispensable. They are a positive hindrance to spirituality and peace.

7. Be holy. Be pure. Be virtuous. Be divine. Build up the Lord's holy temple in your heart.

8. Experience is the child of action; action is the child of thought.

9. Culture develops hunger for knowledge. True culture is refinement, unquestionable manners, effortless goodness, sincerity and spirituality.

10. Wisdom, purity, cosmic love, compassion, truthfulness, courage, are the basic qualities of a wise and holy man.

11. He who thinks and *acts* nobly is indeed noble.

12. Employ the heart to rule and the body to serve.

13. *Satsanga* or company of the wise and the pure, is the very sinew of virtue.

14. Through the practice of *yogasanas*, *pranayamas* and meditation, the body becomes healthy, vigorous, and resistant to disease, the mind becomes clear, the senses become disciplined.

15. The *yogi* has real, impartial love for all. He is not elated by success. He is cheerful in adversity. He is indifferent to censure and praise.

16. The *yogi* is a master of thought and ruler of emotion. He enjoys inward calm, serenity and peace amidst all vicissitudes of life.

17. Anything that is real and true knows no ostentation, effort at justification, vainglory, or attempt at reconciling obvious contradictions.

18. There is nothing in external glitters and brilliance. Greatness is spontaneous, unbolstered, sothingly luminous, calm and transparent.

19. The age of dogmatic ministry, saviourship and exclusive divine heirarchy is past.

20. If you wish to understand others, introspect and look within your own heart.

My Visit to Sivanandashram

Sri Albert Bonwincester
(Amsterdam, Netherlands)

A few months ago I had been roaming around in the Himalayas with a small rucksack containing a few warm clothes, a sleeping bag, and a copy each of the Gita and the Bible. It had been a vain search for Truth. There had been plenty of self-analyzing, day in and day out, so much so that nothing was left, I felt. It was while sitting on the top of a mountain overlooking the Lahoul valley that I had burst out in tears. All hopes seemed to recede from me.

Only one fact remained after this hopeless inner quest. It was somehow a faith in the centre, the essence, God the Unknown. No books, no philosophies, could convince me or explain me about Him. Down in Simla, I suddenly took the train to Rishikesh. I had heard enough of Swami Sivananda, but I was sceptic, as so many Europeans are, when they hear the name 'Yoga,' or in any case 'Hatha Yoga.' And it was still with a sceptic mind that I entered the Ashram, sceptic even towards the personality of Swami Sivananda.

That afternoon, coming back from a little walk, I saw the Swami coming on the road along with some of his disciples. The sight of him filled me at once with an immense feeling of joy. His eyes rested on me, he spoke to me a few words of friendliness and welcome. They were not words of "long-awaited, big truths," but nothing could have made me happier. They were a few simple words, so full of divine love and compassion. It was in a radiating atmosphere, full of peace, that I hurried to my quarters to find myself filled with a peculiar joy I had never known, and suffused in a light I had never seen. What no books could convince me of, the mere presence of Swami Sivananda did. How I longed to be in his presence! How I devoured his words and his books! How shall I ever forget the days spent in his Ashram, feeling his presence, living in an atmosphere of peace, where his disciples untiringly work and participate in the varied activities of the Ashram.

Thousands of people come and find rest and peace in the limitless hospitality of the Swami. Thousands are favoured to hear his teachings from his own mouth. Others he reaches by his daily correspondence and his many books. To see the unceasingly-working Printing Press fills one with joy. Here is no truth, kept in a lonely cave. It reaches the whole world. There is no love limited to a certain place, to local medical activities and charity, to personal blessings. It is a love radiating out through the whole world, by books, by messages, by letters.

I shall ever be grateful to the Swami for what he has worked in me in one moment. Filled with peace and happiness, I left the Ashram. I was changed; the world to me was changed. Since that moment, every word of him is holy for me.

Fatherly Guidance

Sri Hans-Joachim Mollenhauer
(Fort Garry, Winnipeg, Canada)

I had the singular good fortune to stay for almost half a year in Sivananda's Ashram, at Rishikesh. The very first moment I faced Swamiji I knew to have found in him my Guru. I must say, though, that I don't believe in cults, as they distract us from the actual core of the spirit, and the way his Hindu brothers were devoted to him was somewhat strange to my Western cultural background. Soon, however, Swamiji made it clear to me that devotion was the first step to spiritual apprehension, and perhaps the Christian world today would not flounder so much for a footing if there were more devotion to the spirit of the Bible than external tenacity to dogmas. In those days Swamiji impinged on me lovingly the necessity of physical fitness to meet every situation in this life squarely and I made Hatha Yoga part of my daily routine, like brushing my teeth. Ever since, I am keeping trim with Hatha Yoga, and any kind of disease is alien to me. Swamiji led me on to develop my sense of discrimination, which is so important to reconcile our intuitive experience with the world as without logical aid intuition is sheer emotion. Each and every day, I observed Swamiji in a state of utter self-giving as part of his divine activity. Constantly he sets an example of a human life carrying into effect its destiny. Constantly, he conquers human needs and sadness. He gave me courage from his example—sacrificing oneself as a means of grace to the Absolute.

Today, I may reasonably assume that I am living with peace in my mind and physically in excellent shape. I am rarely surrendering to negative thoughts, a fact which is essential to understand the process of one's progress. Once this process is understood, the mind becomes tranquil, everything is timeless, and the cosmic revelation sets in. Without the support of Swamiji Maharaj, my spiritual experience wouldn't probably have been more than imaginative thinking, but now it is in closest touch with Reality.

GREAT BENEFACTOR

(Sri Jac Homan, Hoorn, Netherlands)

Since five years, the picture of Sivananda adorns our living room and his look of Grace beams at us all.

In this world of darkness, noise, intolerance, economic imbalance, political intrigues and religious fanaticism, the ordinary citizen has reason to feel insignificant and helpless.

We, as disciples of the Swami, believe that there is a fundamental element of goodwill among all. Swami Sivananda has brought solace to millions of suffering humanity, by his message of eternal peace.

Distances do not count. The Swami is everywhere. He shows the world what are truth, harmony and happiness. On his birthday, we send out our prayers for the success of his great Mission and for the health and long life of this great Benefactor of humanity.

Remarkable Exponent of the Science of Yoga

Sri Ryoichi Doyoguchi
(*Osaka, Japan*)

I am very happy to offer my best wishes to Swami Sivananda and my deep appreciation of his teachings and wish him a healthful long life so that he can further spread his Divine Mission all over the world.

My association with the Divine L fe Society has been of a short duration; yet His Holiness has brought about a great deal of changed attitude in me.

Since I have read and studied Swamiji's works such as *The Science of Pranayama, Hatha Yoga, Philosophy and Teachings of Swami Sivananda,* and *Yoga-Vedanta Sutras,* as well as the teachings of several Masters of India, I believe, I have laid a good basis for right discrimination and re-orientation in my outlook. You can imagine how greatly my surprise and veneration increase with the arrival of each book published by Swami Sivananda.

I am beginning to realize that in his books I have the means for vast possibilities for the growth and extension of my spirit. His teachings on the Yoga science are truly masterpieces of clarity and simplicity and they are replete with dynamic, philosophical, psychological and religious power; yet to me it is their outstanding method of plain, direct application of the law, that appeals most and that makes them so wonderfully effective.

It is our most sincere desire that Swami Sivananda will take the best care of himself and live to be hundred years old.

ONE OF THE GREATEST PHILOSOPHERS

Yogiraj Sri F.V. Zlabek
(*Czechoslovakia*)

We live in times of a great transition of all social forms and systems, leading to an epochal change in human thinking and effort. We are compelled to live, observe, think and act in this era of a great change. We cannot stop it, but we can try to comprehend its character, motives and consequences. How grateful we have to be, that in this momentous time, God has given to the world one of the greatest philosophers, the Indian Guru, His Holiness Sri Swami Sivanandaji Maharaj, who now celebrates his 70th birthday.

What a grace that we are his disciples and that we are led by him! We, Czechoslovak disciples, cannot be enough thankful to Swami Sivananda, because he renders us a special attention, and every one of his letters, addressed to individual pupils, is full of great love. It is God's work and will, that we found in the Swami a spiritual teacher and that we are enabled to find the right way through stress and confusion in which the whole world lives at present. His great light enlightens our goal.

May God bless his work and strengthen his health and give him a long life for the benefit of the whole world!

The World-Teacher and His Immortal Message

Sri Sivananda-Margarita
(*Geneva, Switzerland*)

Never an Indian sage has found so much love, admiration and enthusiasm and willing fellowship in the West as Swami Sivananda. Without any exaggeration, I can say that he is something like the *hope* for the West. His ceaseless, dynamic activity, endowed with a unique and peculiar Yogic power, has brought about a world-wide religious awakening and contributes to world-peace and commonweal. Millions have found a richer and fuller life through his spiritual guidance, and thousands of monk and lay-disciples all over the world have been enabled to carry on his Mission and to build up a new and better foundation for the future generations. The unequalled example of his life and the authority of his fiery teachings are indicative that a supra-human power exists and that righteousness and selfless love can be practised by all.

The deepest aspiration of mankind for righteousness is a marvellous fact and is clearly proved by the happy promises of the great religious Avataras—that the Lord Himself manifests to uphold the banner of righteousness and destroy evil. The Buddha affirms to reincarnate for the establishment of a new Dharma for world-peace and right-relationship between nations, and the Christ promises that the Consoler, which the Father in Heaven will send to mankind, will remember to them all the words He said.

"Hatred cannot be overcome by hatred; it can be overcome by love alone! Study the 'Sermon on the Mount.' Serve all, love all; see the Lord in all faces; share what you have with others; do not resort to evil ways; be good; do good; know thyself; detach, attach; serve, love, give, purify, meditate, realize, and be free!" This is the teaching of our Master who is never tired of repeating this again and again.

Message of Hope and Cheer

"Be bold, be cheerful, be not afraid, even if the whole world opposes you; stand adamant like the yonder Himalayas; I stand by your side. Ever remember,

thou art Satchidananda in essence; claim your divine birth-right; rejoice, sing and dance in joy. I shall serve you and guide you; I shall take a lot of your Karma upon me; worry not, plod on, attain the goal of life; I live to make you all happy." Such is the heartening assurance of the Master.

Then he exhorts: "Practise! Enough of gossiping and wasting of energy. Do Japa and Kirtan, Asana and Pranayama; study the Gita and the Bible; introspect, pray, meditate; waste not a single minute; do selfless service, offer all actions to the Lord; maintain a continuous flow of Divine Consciousness; keep Mowna; make resolves, and keep a spiritual diary; record your thoughts and spiritual experiences; spread the Divine Knowledge everywhere; create centres for common prayer, Kirtan and meditation; go to the hospitals, nurse the sick, serve the poor, nourish the hungry; there is a lot to do, time is fleeting, and you must realize God in this very birth."

This dynamic and energizing advice and the never-failing and ever-striking replies to all problems of life, soul and body, and the infinite kindness and loving care that the Master bestows on everyone, make him an incomparable Guide of mankind and a world-teacher, and it is no wonder that, also in the West, thousands follow him now. You find his name in almost all spiritual journals and also in worldly reviews. You can find his name among those that people propose as desirable representatives of a World-Government. You can suddenly hear his name mentioned in a church, and often by societies, movements, scientists, and others. Several universities have honoured him with diplomas. Numerous movements have offered him trustee-membership or honorary Presidentship. His books are well-known. His medical activity also meets with great interest.

Role of the D. L. Society

Many branches of the Divine Life Society are already working in the Occident. The European Section of the Divine Life Society and the Yoga-Vedanta Forest University have the support of eminent spiritual leaders, and publishers of journals, among various others. Free Lending Libraries and Branches of the Yoga-Vedanta University are cropping up in several European countries. This is a phenomenal achievement, since just some years ago Hinduism was absolutely misinterpreted as "too pessimistic for Occidentals," or as "too dangerous" Hatha Yoga Fakirism. All this might have been due to some pseudo-Sadhus and Orientalists and some exclusive Esoteric Circles and luxurious Yoga schools that taught "Yoga methods" for their own personal glory and selfish interest. These, of course, are now menaced through the wide and free propagation of supreme and perfect knowledge which is due to the great Master's influence, especially in Europe.

Thus more light, more tolerance, more comprehension for higher Truth, are generated, and the European thinkers stand at a turning point of history which will transform their entire angle of views and outlook. Ever more I witness authors and lecturers in whom I recognize readers of Swami Sivananda's books, even if they do not mention his name. The Occidental disciples of the Master and the Branches of the Divine Life Soeiety will thus greatly inspire and influence indirectly all the other people, and the Occidental thought in general. What a tremendous and happy influence has our world-teacher, on masses, and for the future of the world!

Yoga of Synthesis

There are also groups and persons who understand, through the publication of Sri

Gurudev's articles, that they had only false or half knowledge; many write to me for help and advice. It is unbelievable what specialities are imagined in "awakening the Kundalini" or in "getting Siddhis." They all must understand that the truth of Yoga-Vedanta is based upon spiritual laws which are so efficient and exact like the laws of cohesion or of attraction and repulsion. You cannot live in impurity and falsehood and get Siddhis and Illumination through some exercises!

The Master shows the way:

"Speak the truth at any cost. If you are established in truth-speaking, you can get the Siddhi of speech. If you are established in Aparigraha, you will remember your past lives. If you are established in Brahmacharya, you will get tremendous will-power and can move the world. If you do not ask anything of others but serve and support them, the Lord will give everything to you. If you repeat the Divine Name, all obstacles will vanish."

He assures us about our inner resources and advises to practise the Yoga of synthesis.

"You have tremendous powers and latent faculties in you; awaken them through ceaseless Sadhana. You wish to develop a harmonious, all-sided personality, practise the Yoga of synthesis. The four main Yogas are meant for the four temparaments: Karma Yoga for the active man; Jnana Yoga for intellectuals; Bhakti Yoga for the emotional type; and Raja Yoga for mystics. Take the Yoga that suits you best as the basis but practise the others, too."

The practice of the Yoga of synthesis awakens also understanding and tolerance for the diverse religions. "Truth is one; sages call it differently. There are several approaches but the goal is one." To stay obstinately on one of these approaches, is the error of the dogmatics; to dwell upon differences means to lose the sight of the goal! Syncretism or the simple unification of religions, is the opposite error of dogmatism. The error of many Universal Movements that try to conform all spiritual leaders, is the same as that of communism; they do not consider that, like the different Yoga-disciplines, the diversity inherent in human beings requires different approaches and methods of evolution.

Holy Company

"What is the greatest evil?" Swamiji was asked. He replied, "The company of a worldly man." "And what is the best thing?" He replied, "Satsanga or the company of sages." Like dogmatism is stagnation; conformism is involution. The greatest error yet is that of some sects which affirm that it is "selfish" to yearn for individual liberation, while the others remain behind, and that the slow progress of mankind's evolution has to be followed by the selfless persons, so that all may attain the goal at the same time. How can humanity progress without great spiritual leaders? How can they find comfort and help and solace in their suffering and ignorance if there are no more advanced souls on earth? How can humanity find, then, the strength and force to progresss if there are no "energy-generators" which transmit these powers?

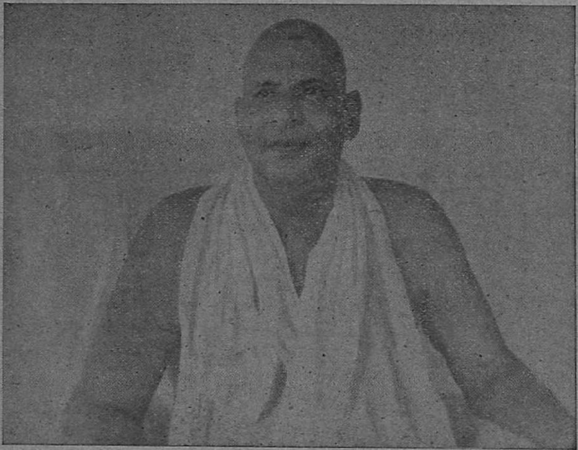
Call to Realization

In Sri Swami Sivananda's teaching and Gospel there is no question of "individual path" and the "path of the masses" but only the thrilling, heart-moving, impetuous appeal addressed to everyone, to attain illumination and Self-realization, in order *to help others*, to serve humanity, to counter the tremendous destructive forces of our time by the highest Yogic powers! "What a pity," says the Master, "So many people are believed to be born to save the

world, without having any deep insight into the spiritual laws. The world can be saved only by those who have already saved themselves. A prisoner cannot liberate other prisoners. Therefore, perfect yourselves, save yourselves first! Then lift up the others. If one man attains Self-realization, the consciousness of the whole humanity is elevated. The greatest service you can render to humanity, is to attain Self-realization!"

Unity of Existence

"Humanity is one; Brahman is one; religion is one; Truth is one—but the approaches differ!" This supreme wisdom makes of the great Master a world-leader, capable of guiding everyone individually, from the individual starting-point to the central goal. All other movements and leaders, who accept people of different religions, try to convert them to their own religion; but Swami Sivananda really makes of "a Christian a better Christian, of a Mohammedan a better Mohammedan," teaching everyone in one's own religion!



The proof of this unique fact is, that people of all religions, of all races and nationalities, learned and simple, wealthy and poor, are among Gurudev's disciples and devotees. People from the five continents, of most different conditions and backgrounds, will unite in an unequalled, rare love for the Master, on the occasion of his birthday, and listen to his message of peace and liberation.

Practise, Then Preach

The Master remarks:

"The political leaders' materialistic approach to the problems of life has resulted in the chaotic conditions of the modern world. Only spiritual guidance and a world-wide re-awakening to the spiritual values can avert an international catastrophe. The Divine Life Society is the meeting-ground of East and West. It embraces and includes all. Vedanta or the Religion of Oneness alone can unite the world. Religion is not theology. Religion is life. Live for peace, live for universal love, live for loving service: this is Divine life. Divine Life must be practical. Ideals of Divine Life must spring forth into practical realization. Practise and then preach; example is better than precept. Unless those who disseminate their ideas and ideals first put them into practice in their own daily life, all propaganda is mere words only."

Message of Vedanta

Gurudev is emphatic that:

"The love and service that are based on material interests or other physical or

merely social or political reasons, can never last long. The love for money is the root of all evil. There is an underlying unity which transcends nationality and all barriers between man and man. A feeling of oneness with every form of life, a sense of the unity of all existence, a desire to release the best of our energies in the dynamic service of others, can arise only from a firm grasp of the essential nature of ourselves and those around us. The message of the sage is that it is not debates, not controversies, not legislatures, but pure, divine love, which is free from selfishness, can rebuild society, communities and nations."

In a personal letter, the Master says: " You and I are not two independent entities, but two manifestations of the self-same power of Consciousness that lends reality to our lives and animates our innermost Self. Its realization at once breaks down all barriers and gives us the grand inner feeling that we are one with all. This is the ultimate goal of man; and this itself is the key to the problems of the world. This realization alone will give peace to mankind. This is the message of Vedanta, and this alone can bring lasting world-peace, and this message must be applied to the day-to-day life of men. The spiritual idealism of the Orient and the scientific enterprizing zeal of the Occident must fuse together to create a new outlook of civilization that would end all wars, dispel suspicion, disharmony and promote universal good. This is the message of Vedanta."

India's Decisive Influence

At a time, when the choice of India will be of a decisive influence for the future of the world, the choice between God and Leviathan, between the spiritual wisdom of her glorious Rishis and Sages, and the artificially mechanical and materialistic values of the Occident, has to be made. The Master observes : " India has a very great mission to fulfil. She has to play the part of a universal peace-maker, awakener and spiritual teacher and guide. The fruits of materialism are destruction, sorrow and suffering. It is for India to answer the cry of distressed humanity for peace and illumination. Her role is to lead the nations of the world from the darkness of materialism to the light of spiritual Idealism."

Physical and Spiritual Culture

Gurudev is always particular that physical culture should be universally practised by all, and then they should acquire an adequate knowledge in the different branches of service and art, and finally take to the study of philosophy. He is also very particular about the practical side, and, therefore, says : "You should be a practical Vedantin, not a dry philosopher. Practise Ahimsa, Satya and Brahmacharya, and all the various virtues that are enumerated in the Gita such as serenity, equal vision, purity, balance of mind, faith, devotion, etc. You should be a Dheera. A Dheera withdraws the rays of his outgoing tendencies and turns them within. You must first establish peace within yourselves and then radiate it to the whole world. India and the whole world is in need of such Dheeras."

Yogis Alone Can Do Real Good

What is the difference between a Sage and a fool ? The Sage maintains his equilibrium under all circumstances, for he ever rests in his own Atma; the fool is in a state of imbalance, does not follow the golden means, and fluctuates from right to wrong. Yoga is the middle-path, the neutral, universal equilibrium. Yoga or equilibrium means gnosis; it is the true Gospel of the Christ. Only a great Yogi like Sri Swami Sivananda can do real good

to the world, because he is neither attached to life nor to wealth and position, and because he alone has a power superior to any worldly power; he has Daivi Sampat—divine powers. Thus, the Yogi of the Himalayas beckons to us and says: "You cannot serve God and Mammon!" It means: you cannot serve peace and war industries! You cannot serve humanity and crave for money and position! People all over the world are hypnotized by political propaganda and industrial and technological publicity! They must be de-hypnotized, if the foundation for world-peace shall be laid.

Political Bickerings Undesirable

Indeed, one cannot bring welfare and prosperity to mankind through political bickerings. One cannot establish peace by increasing armament and invention of destructive means fit to exterminate all life on earth! One has to look within and find the solution to all problems. The Master says: "First establish peace in yourselves; then radiate it to the world at large. Wish everyone happiness; you will be happy. If you speak or act with an evil thought, you will reap pain. You are what you have thought. The ultimate structure of which the physical universe is composed, is not matter but energy.........As you are, so is the world; just as the macrocosm, so is the microcosm. Lasting results are attained only by peaceful methods of peaceful men! Violence is disastrous, inhuman and undivine. World is the total consciousness of the human race. Thus the present chaotic state cannot be changed by organizations, etc., but only by purifying and elevating the total human consciousness." This is the exact science of Vedanta. "There is only one Dharma, the Dharma of truthfulness."

Message to Politicians

Now the sublime Message to political leaders from Sri Swami Sivanandaji Maharaj:

"All along history has, time after time, taught that abuse of power brings endless suffering; that violence and hatred result in destruction and misery. The darkness which the world is steeped in today, the misery and suffering that abound everywhere, reveal clearly that you have wantonly rejected the lessons of life. By arrogantly refusing to heed countless warnings, you have brought ruin and misery upon all earth. Your repeated, wanton neglect to learn the lessons of centuries has wrecked your boasted civilization upon the rocks of hatred and greed. Material advancement has perhaps enabled you to dominate over the weak, the meek, 'that are the salt of the earth,' but you have yourselves become enslaved by the fascination of physical might. You are power-mad. In your intoxication you think you have won victories. No, you have lost. It is the beast in you that has won the victory, and what victory! You imagine you have succeeded very well. You have failed miserably.

"Humanity has sought to attack hatred with greater hatred. The lesson of life has ever been 'hatred is not overcome by hatred, but by love alone is hatred conquered.' Has the great Buddha lived in vain, then? The wealth of all earth is vanity; spiritual wealth alone is the true Treasure. Jesus Christ declared: 'What if you gain the wealth of the whole world and lose your own soul? You cannot serve God and Mammon.' 'All phenomena are false; strive to attain the Supreme Reality,' is the bold declaration of Sri Sankara. Yet you have made the material world alone the only solid reality; this is luring humanity to its destruction.

"The perverted turn taken by modern commercial and political doctrines of acquisition, exploitation, domination and

oppression is a fathomless abyss into which humanity is plunging headlong. Talks and plans of reconstruction are developing into reconstruction of weapons for fresh destruction. Stop! Stop this downward plunge. Beware in time. The apparent triumph of having learnt to harness the atomic energy is like the boon of Bhasmasura that proved his own undoing and burnt him into ashes. Awake! Let this not happen. Humanity, wake up! Turn Godwards! Turn towards the Divine Light while there is yet time!"

Bright Future Ahead

But the supreme spiritual Master does not abandon us to terror. He is sure of his victory. He is sure that his voice will be heard. "Truth ever triumphs, not falsehood." In a personal letter he writes "Do not worry about the A-bomb and the H-bomb; we have the Atmic bomb, which is all-bliss for mankind. I see a bright and happy future for the world......"

And this is the Master's advice: "An international body of Saints and Sannyasins should be established to advise the United Nations Organization. Sadhus and Sannyasins should be appointed as advisers to Governments."

The Master says:

"Materialism stifles the voice of unity. Materialism should be uprooted and the emphasis should be shifted from 'rights' to 'duties.' Salvation of humanity lies in abandoning the worship of Mammon and in turning to God, in adopting spirituality as the basis for all its endeavours. A spirit of selfless service should be awakened in all. May the Governments of the world heed the lessons of history and champion the ideal of Oneness. There is no other way out of the present situation."

Queen Juliana and Swami Sivananda

Certain persons may doubt, whether the grand Yogi's voice will be heard, whether the high ethics of his advice will fall on fertile ground in this sterile world. They are wrong. I am glad to prove it. The creation of a body of Sannyasins—in Western language, 'selfless universalists' dedicated to the service of humanity as a whole—is required in a universal appeal by one of the noblest Western rulers, Queen Juliana, of the Netherlands, who knows all our publications about Sri Swami Sivanandaji and whose message we published in *Synthese* (a Geneva periodical), which is like a vibrant answer to our Master's Appeal. The

Queen resembles strangely to Sri Swami Sivanandaji, in her humility, in her love for her own country and also for the whole world, in her innate spirituality and wisdom, as also in the love she awakens everywhere.

That Orient and Occident cannot join, says the Queen, is totally false. The Occident has an honour-debt towards the Orient. Individual goodwill and the inculcation of universal thoughts, especially in the minds of the youth, will result in the establishment and realization of the human fraternity, without which "there is no future." Thus, His Holiness and Her Majesty converge in their ideas! The voice of the Master has been heard! His powerful thoughts influence the noblest minds. Numberless movements work in this direction. But Daivi Sampat is needed to co-ordinate their work and to realize the salvation of humanity and to bring welfare and prosperity to all peoples so that true spirituality can flourish.

Voice of Maitri

May he who has come to establish righteousness and right relationship between nations and individuals, the one considered by millions as the Incarnation of Buddha, Christ, or the Avatara of Vishnu, may Sri Swami Sivanandaji live long to lead us from destruction to Freedom, from darkness to Light, from the unreal to the Real, from death to Immortality! Let mankind listen to his Voice of infinite compassion and love, the Voice of Maitri:

"Love leads to Liberation. Love all. Embrace all. Include all in the warm embrace of your love. Cultivate cosmic love, or unreserved love. Love your inferiors. Love all animals. Love all saints and sages. Love is anxious to help and serve others and make others happy. It takes unselfish interest in other people's welfare, and interest in other lives than its own.

"Love is the creative force of humanity. Love alone will triumph. Love is the true key to divine life. Love is the gate which opens the way to the Infinite. Love never claims, but ever gives. Love ever suffers, never resents, never revenges.

"Love is the living essence of the divine nature which beams full of goodness. Love is the golden link or tie which binds the heart to heart, mind to mind, soul to soul. Love never reasons but profusely gives. It is not affected by offence or insult. It looks not with the eyes but with the heart.

"Love is the crowning grace of humanity. It is the holiest right of the soul. Love is indeed Heaven upon earth. It casts out all sorts of fears. Love your neighbour as your own self. Love God with all your heart, mind and soul.

"Eat in love. Drink in love. Bathe in love. Talk in love. Sleep in love. Write in love. Think in love. Serve in love. Walk in love. Become an embodiment in love. This world has come out of love. It exists in love. It finally dissolves in love.

"Worldliness, Vasanas, cravings, pride, attachment, egoism and lust are the enemies of love. Kill them. Do total self-surrender unto the Lord who is Love!"

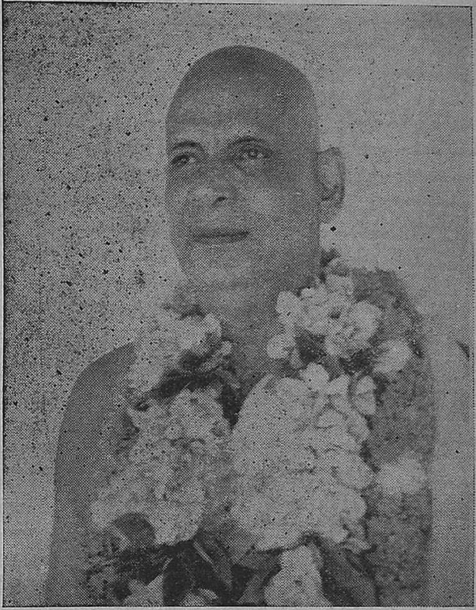
(Quotations are from the *Towering Saint of the Himalayas*, published by the Yoga-Vedanta Forest University, Sivananda Nagar, Rishikesh.)

Love is a positive emotion, an enlargement of life; it leads on towards greater fulfilment and counteracts human hate and destructive impulses. In the words of a poet, who was also a man of science—Robert Bridges—"Love is a fire in whose devouring flames all earthly ills are consumed."

—Julian Huxley

Non-Dual Consciousness

Sri Swami Sivananda



Non-dual Consciousness is the consciousness of Suddha-Satchidananda Para-Brahman. It is above Cosmic Consciousness. Arjuna had Cosmic Consciousness. Hiranyagarbha had Cosmic Consciousness. But this Non-dual Consciousness is above Cosmic Consciousness. It is Nirvikalpa Samadhi of Vedantins. It is Asamprajnata Samadhi of Raja Yogins. In this Samadhi there is no Triputi, the triad,—seer, sight, seen; knower, knowledge, knowable; meditator, meditation, meditated or the object of meditation. But there is no Triputi in Nondual Consciousness. It is Absolute Consciousness. There are no names and forms. There is no sound or colour. There is neither matter nor energy. It is the Consciousness *per se*. Jesus said, "The Kingdom of God is within you." The Kingdom of God is not a place, but a state of consciousness. It is the Non-dual Consciousness, wherein the mind, the senses and the intellect cease functioning. It is the realm of intuition.

In deep sleep also there are no names and forms. It is like a glimpse of the Non-dual Consciousness, but there is ignorance (Avidya), Karana Sareera, AnandamayaKosha.

Transcendental Experiences

In Vedanta, there are two kinds of Samadhi, namely, Adwaita-Bhavanarupa Samadhi and Adwaita-Avastharupa Samadhi. The aspirant meditates on the formula *Aham Brahmasmi* or *Tattwamasi*, the great Mahavakyas of the Upanishads. In the beginning stage it is called Adwaita-Bhavanarupa stage. The Sadhak tries to identify himself with the Non-dual Consciousness, but later on through deep meditation and constant Nididhyasan, when he is established in his own Satchidananda-swaroopa, it is called Adwaita-Avastharupa Samadhi. Then he is fully established in Non-dual Consciousness. Here there are no names and forms, matter and energy. The Thing-in-itself, the Transcendent, alone remains.

Sri Sankara and Dattatreya had this exprience. Madalasa had this experience. She sang the song "*Suddhosi, Buddhosi, Niranjanosi, Samsara Maya Parivarjitosi*" to her childern in the cradle and made them Jivanmuktas, Liberated Sages. *Suddhosi*: You are pure, O children. *Buddhosi*: You are full of knowledge. *Niranjanosi*: You

are spotless,—without lust, greed, or Asubha Vasanas. *Samsaramayaparivarjitosi*: Not touched by Maya; this Maya cannot touch you; Avidya cannot touch you. You are pure, eternal, immortal Atma. Yajnavalkya had this experience. Vamadeva had this experience. Even when he was dwelling in the womb of his mother, he attained Illumination. Chudalai had this experience. She was a sage and Yogi. She had occult powers. She sailed through the sky and appeared before her husband. She stood above the ground (so that he might have the necessary faith in her), and taught him Brahma Vidya.

Sulabha also was a sage and Jnani. She approached Janaka and entered his body through her Yogic power. He did not like Dandi Swamis. She was a Dandi Swamini. She wanted to teach him a lesson. Through her Yogic power she entered into his astral body, and he charged that Sulabha, as a Sannyasini, should not have entered the body of a male. She taught him a lesson. "You still have the consciousness of sex, male and female. You have not attained the highest Illumination," she said to Janaka. Uddalaka had the experience of Non-dual Consciousness. He taught his disciple Swetaketu, in different ways, the knowledge of Brahman. Ashtavakra was a great sage of illumination. He has written Ashtavakra Gita, which is soul-elevating. It raises you to the supreme height of Brahmic splendour. Vyasa, Vasishta, Sukadev, Gowdapada, Govindapada, Sanaka, Sanandana, Sanatkumara, Sanatsujata, Hastamalaka, Padmapada, Trotakacharya, Sureswaracharya, Pattinattar, Appayya Dikshit, Neelakanta Dikshit, Vidyaranya, Sadasiva Brahmendra, Jada Bharata, Akalkot Swami,—all of them had the experience of Non-dual Consciousness.

Mahavakyas

There are various kinds of Vakyas given in the Upanishads: "Prajnanam Brahma," "Tattwamasi," "Aham Brahmasmi" "Ayamatma Brahma." The first is Lakshanabodha Vakya of Brahman. What is this Brahman? It is Pure Consciousness. Then comes "Tattwamasi"—Upadesa Vakya. The teacher instructs the student, "Thou art That. You are not the body and mind. You are beyond Avidya and all illusory names and forms. If you sublate Avidya and Maya, remove evil Vrittis and give up body-identification, you will rest in your own Swaroopa." Then the student begins to meditate on 'Aham Brahmasmi' formula. This is Anusandhana Vakya. Then comes 'Ayamatma Brahma'—this Atman is identical with Para Brahman. This is Anubhava Vakya.

There is another kind of Vakya in the Upanishad. It is called Avantara Vakya. Take the example of the plantain tree. Before you get the fruits, you may utilize the leaves, the stem and the flower. This is called 'Avantara'—'in the interval'—that is, before you get the fruits, you may utilize the leaves, flowers and the stem. Even so, before you attain the fullest Illumination, you meditate on Satchidananda, "Satyam, Jnanam, Anantam Brahma." Brahman is "Existence-Absolute, Knowledge-Absolute, Bliss-Absolute." "Satyam"—truth, "Jnanam"—wisdom, "Anantam"—infinity.

Then there are Abhedabodha Vakyas, the great sentences which treat of the identity of the individual soul and the Supreme Soul. Dattatreya says in his Avadhoota Gita: *Vedantasarasarvaswam jnanam vijnanameva cha, ahamatma nirakarah sarvavyapi swabhavatah*—"I am the all-pervading, formless Self. This is the essence of Vedanta." *Ahamatma nirakarah sarvavyapee swabhavata.* You can meditate on this formula. There are various Abhedabodha Vakyas and each aspirant may like one formula or another.

Chaitanya is that which knows itself and

knows others also. "Jada is that which does not know itself and does not know others either. "Aham Sakshi"—I am the silent witness of the mind, intellect and the senses. "Avasthatrayasakshi"—I am the witness of the three states. There is another beautiful formula. "Sivoham, Sivoham, Siva Kevaloham." "Siva" here means Para Brahman only, and not the Siva with trident. "Soham"—I am He. This is a powerful Mantra. "I am He, He am I"—"Hamsa Soham, Soham Hamsa." There is greater force when we repeat a formula both in its original order and in its reverse order, just as "God is Love, Love is God; God is Truth, Truth is God." There was a sage, Seshadriswami, a contemporary of Sri Ramana Maharshi. He liked this formula—"Hamsa Soham, Soham Hamsa."

I sing the formula:

"Sivoham, Sivoham, Sivoham, Soham,
Sat-Chit-Ananda Swaroopoham."

This is a very beautiful formula. Any formula you can select for constant Nididhyasan or deep meditation. "Sat-Chit-Ananda" is a prop for the mind to lean upon.

Four Inspiring Verses

There are four fundamental vital verses in the Avadhoota Gita, of Dattatreya. He gives in them his own experiences. It will be very useful for Vedantic students to meditate on those formulae. These verses are:

Janma mrityurna te chittam bandhamokshou-subhasubhou,

Katham rodishi re vatsa nama rupam na te na me.

Why do you weep, my child? There are no names and forms for you. There is neither bondage nor liberation, neither good nor evil. Stand up. Gird up your loins. Fight with the mind and the senses and rest in your own Satchidananda Swaroopa. Names and forms are false. The world is not in you. It is only a Sankalapa.

Ahamevaavyayonantah suddhavijnanavigrahah,
Sukham duhkham na janami katham kasyapi vartate.

I am Avyaya—imperishable, Ananta—infinite, Sudha Vijnana Vigraha—a mass of Pure Consciousness, Prajnana Ghana, Ananda Ghana. A mountain is not so solid as the mass of knowledge. The physical mountain appears as solid, but this wisdom, or knowledge of Atma, is more solid, more huge, than the Himalayas. So it is called Prajnana-ghana, Ananda-ghana, Vijnana-ghana, Chit-ghana. I do not know what is pleasure and what is pain.

Na manasam karma subhasubham me
Na vachikam karma subhasubham me
Na kayikam karma subhasubham me
Jnanamritam suddhamateendriyoham.

The mental actions are not in you. The actions of the body are not in you. The actions of speech are not in you. Purity, nectar, beyond the reach of the senses,—this is your divine, essential, Brahmic nature. Meditate on this third verse. You will free yourself from the bondage of Karmas.

Then Dattatreya negates the whole world. He who is established in his own Swaroopa, to him the names and forms and the world vanish:

Mahadadi jagatsarvam na kinchit pratibhati me,
Brahmaiva kevalam sarvam katham varnashramastitih.

Mahat is the first manifestation of the Absolute. Then sprang up the mind, the senses, the Tanmatras, the five elements. The quintuplication of the elements gave rise to the world. Where is Varna, where are the Ashrams, the four kinds of orders? Everything is Brahman. There is no world. This is the highest experience of a sage or Jnani.

Therefore, let us try to enter into this Non-dual Consciousness through equipping ourselves with the 'four means' of salvation, by hearing the Srutis, reflection and meditation. Let us practise constant Nididhyasan or meditation on these formulae and attain the state of Jivanmukti and highest Illumination and rest in our Swaroopa and radiate joy and peace and bliss to all those who come in contact with us, and diffuse peace and joy and bliss to the different corners of the whole world.

OUR LEADER SWAMI SIVANANDA

Sri Hassan Hamdy

(*Cairo, Egypt*)

Our leader, Swami Sivananda, advises us to build our character and make best use of our life by following the instructions and practices stated in his numerous books. He always urges all people to study and search till discovering the reality in man and the universe. By following the teachings of our Great Philosopher we strengthen our personality and widen our consciousness and become a useful instrument in the hands of God to serve the people around us. His teachings are a good source of spiritual energy that feed our personalities and enthuses our aspirations, thus helping the evolution of humanity and promoting peace and love, thereby giving a scope that wars and sufferings may be diminished and replaced by brotherhood and security.

The teachings of Sivananda are in harmony with the basic ideals of all religions, whether Islam, Christianity, Buddhism, etc. He declares that God is *one* and that every individual must seek union with God with all sincerity. Mohammed, Jesus, and other prophets are God's Messengers.

Sivananda is well-known in Egypt. The issues of *The Divine Life* reach many persons who read them with great interest, for they contain valuable researches in philosophy and religion.

May God fill our Master, Sivananda, with His power to enable him to fulfil His great mission.

ABODE OF LIFE DIVINE

Dr. R. T. Werther

(*Western Australia*)

After five years of illuminating correspondence with the Master, I was invited by him to come to Rishikesh last winter, and I count the weeks I spent there as the climax of my life. Never have I seen in my long and far-travelled life so much applications of the commandments of Jesus Christ and all the other religious founders than in Ananda Kutir under the inspiring leadership of the Master. Here is applied love, without regard of person ; here is boundless giving without expectation of return ; here is the realm of the universal religion, englobing what all religions want, but is nowhere done.

Serve Love Give Meditate Realize

of Jagat-Guru Sri Swami Sivanandaji Maharaj portray inspiring personality and gives a few glimpses of the multifa acts he is ***engaged in****, such as blessing a devotee,* ***o****ffering a containing his teachings, receiving visitors, supervisin routine work of the Ashram, and so on.*

Purify

Concentrate

Reflect

Meditate

Realise

Great Teacher of Mankind

Dr. Vladimir Lindenberg, M.D.

(Doctor-in-Chief, Brain Injuries Hospital, Berlin)

On the 8th September, 1956, Sri Swami Sivanandaji Maharaj, one of our greatest living men, will celebrate his 70th birthday. Both, the Eastern and the Western countries have every reason to turn their reverent thoughts to this great teacher and lover of mankind. His personality makes itself felt far beyond the borders of India, his native country, in Europe, America, Africa and Australia.

Most countries having apparently nothing better to do, despite the appalling experiences of the past wars, and the onslaught of their body and soul by the systems of various dictators, are again inventing new weapons which may end up in the extermination of mankind.

On the other hand, India, that great reconstituted country, has evolved, in the dignified tradition of Hinduism, the most tolerant of religions, the great, holy politician Mahatma Gandhi's ideal of Ahimsa, as a national and international policy based on the principle of goodwill towards all.

In the general confusion of our immature and aggressive political organization, this newly founded state, with its ancient spiritual tradition, appears like an island of peace in a stormy ocean.

The materialistic ideology, turning its back on spiritual values, overrating personal importance, possession and pleasure, has attacked the East and the West equally. But India is still a country where spiritual teachers and their teachings are highly revered. Hundreds of people, poor and rich, learned and ignorant, make a pilgrimage to Rishikesh, to His Holiness Sri Swami Sivanandaji Maharaj, merely to get a glance of him, to receive his blessings, and then return home, full of bliss, conscious of having been in the presence of a holy man, blessed by God, wise and mature, good and loving.

India is a country where spiritual wisdom is of utmost importance in life, and is held in highest esteem. The Occident in its hasty quest for material success has become spiritually poor. Football and boxing bouts draw the greatest crowds, then come popular film-stars, and finally demagogical politicians. Should we be asked to name a really wise man, a Master of humanity, probably Albert Schweitzer, the last well known spiritual representative of the West, would occur to us.

To those in spiritual research, the several confessions with their narrow-minded claim of exclusiveness, their mutual intolerance, and relenting dogma, are but of little help. It is the living model, the teacher, that human beings are in need of, and not an abstract doctrine.

Sri Swami Sivananda is just this type of teacher, a man who has learned to master himself, and whose whole being is dedicated to God, while at the same time serving his fellow-beings. He surely will hardly correspond to the European conception of a Yogi, that of a man living in primeval forests. There certainly exists a number of hermits who have given up the world, and are spending their lives in prayer; but there is now-a-days a greater demand for practical teachers in the world. H.H. Swami Sivanandaji, having been a well-known and successful medical doctor in Malaya and also editor of a medical paper,

decided on the height of his fame to retire into solitude and to meditate in silence. After having spent 13 years in spiritual practices in seclusion, he founded in 1936 the Divine Life Society, and somewhat later the Yoga-Vedanta Forest University and the All-World Religions' Federation, and at the same time he remains faithfull to his former profession and therefore has set up a modern hospital and an Ayurvedic Pharmaceutical Works at his Ashram.

The force of concentration and the vitality of the great Yogi is almost incredible. Not knowing the source of his strength, one might be tempted to call him a "Manager" of the East. But just this stupendous strength in teaching, in helping others, in praying, and in meditating, has nothing to do with ambition; his strength also in his written works comes from an immense inward abundance, which is the result of absolute self-command, and conquest of selfishness. He appears to one as an Angel, a Messenger of God, bringing His commands to mankind, having already transformed his personality and become a reflection of the glory of the Highest.

How very grateful his country should be, that his Ashram presents a wide scope for the practice of Yoga irrespective of one's avocation. Thus the Yoga doctrine, which also includes the Vedanta philosophy, is brought back from the exclusiveness of a small number of esoteric teachers to mankind, into a wide sphere, acting as a spiritual flame from one spiritual seeker to another. It is the sublime Master, who inspires his nation.

Sri Swami Sivanandaji's writings are well-known and much read in most Western countries. What makes his personality so particularly lovable is his unlimited kindness and his tolerance. He gives everyone complete freedom in religious views, in ideals of life, and his teachings are compatible to all as they preach self-command, love, kindliness, tolerance, friendliness to everyone, as well as Ahimsa, silence, prayer, meditation and spiritual clarity. True Self-realization can only be attained where selfishness, vanity, desire to show off, lust, hatred, jealousy and contempt have been overcome and men having washed himself off these sins can become true images of God, as is said in the first words of the Bible.

Sri Swami Sivananda incorporates the picture of man in a perfection attained by few in this world, and for this reason we revere him as an ideal, showing us the way to wisdom and to selfless love, if we choose to take to them.

We, therefore pray, that this holy and wise man may long remain our guide and teacher.

The conception of a holy man has become somewhat remote in the western world. During the life-time of the Christ and his Apostles one referred to believers who had transformed themselves as holy ones. The troubles of the present day can only be overcome, when holy men again live among us.

Aldous Huxley, the British] philosopher, when describing the silent worshipper, says: "It is certain, that mystic contemplation, and the spontaneous and intuitive perception of God, are the final aim of human life, that actions are only means of reaching this goal, that society is only of use if it gives the possibility of contemplation to its members, and that at least a small number of contemplative individuals are indispensable for the welfare of any society."

I am so happy to commend Swami

Sivananda's name and his teachings to many people through my lectures. So his teachings and activities are very well-known in Berlin, and more and more people are trying to go the way of self-realization though it is enormously difficult in the materialistic West. *(The above article has been translated from German, by Countess Dolina.)*

GLORIOUS TEACHINGS

Rev. I. Glen-Jones
(Melbourne, Australia)

I am one among the thousands who has had the privilege of knowing Swami Sivananda by correspondence. I do not think that anyone can hold him in higher esteem than I do. In his voluminous writings he draws the world to himself and leaves it much better. In his letters he is the kindest of brothers, and one feels it easy to open one's heart to him. His teachings make every man a safer man, every woman an ideal woman, a Hindu a true Hindu, a Moslem an exemplary Moslem, and a Christian a real follower of the Christ.

Long live Swami Sivananda to teach the gospel of Truth Eternal. His emphasis on personal contact with theSupreme Being is worth attention. I quote from the Book of Psalms 92, verses 12-15: "The righteous shall flourish like the Palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the Courts of our God. They shall bring forth fruits in the old age (when they are 70). They shall be happy and contented. The Lord is upright, He is my rock, and there is no unrighteousness in Him." These words were never more true than of Swami Sivananda.

Selfless Love for All

Sister Florence Jeffery
(Vicoria, Australia)

All praise to God who is revealed through Swami Sivananda every moment. He has come with a vital, real message to the world, which so easy to understand and follow. We are in a new age; a mighty force has come into the world. To be in rhythm with our beloved Swami's Soul is a great belessing to all the world. It makes us full of grace and strength to be one with him and one with his teachings and the great selfless love that he gives out to all.

His teachings are so real! One feels they are so true, because they are inspired by the Divine. God wishes to awaken the world to greater understanding of true spiritual glory and peace. Swami Sivananda is working in that direction. May all awake to *find* themselves and be one with this God-given Light. May all awake now and listen to the message of the great teacher we have in our midst!

Need of the Hour

Sri Florence Barker

(*Secretary, International Cultural Forum, United Kingdom Branch*)

It is with joy that the United Kingdom Branch of the International Cultural Forum sends greetings to H. H. Swami Sivanandaji Maharaj on the auspicious occasion of his 70th birthday.

Recently we had the vivid pleasure of seeing here His Holiness officiating at a religious ceremony in the beautiful film, *India and the Ancient Gods,* which presents to the Western world a picture of the deep spirituality of India and the close connection of religion with everyday life. We thus feel that we have actually in some small measure taken part in the activities at Rishikesh.

Emphasis on the beauty and the value of the spiritual life was never more needed than at the present time when there still remains in the post-war world a blunting of the moral senses and a great concentration on the seemingly glittering prizes of materialism—when there is a deterioration of character due to over-stressing the material standard of life, for economic man is becoming a Frankensteiner, monst upon whom the reformers of only a few decades ago must now look with horror —and also when a steady growth of inhumanity towards the other creations, which can only be arrested by the acceptance of the concept of the unity of all life, is apparent on all sides.

The constant, quiet but powerful beams of wisdom sent out from that sacred spot in the Himalayas cannot fail to light up many dark corners and bring strength and vitality to the ideals of world-peace and goodwill.

It all helps to mould the world into one large family with a basically similar outlook instead of the many conflicting differences, by fostering the ideals of brotherhood and service, which are expressed in the many seemingly different idioms of religion but when examined prove to have so much in common and are in fact the highest aspiration of mankind.

Such spiritual centres must be kept vigorous to stem the tide of materialism sweeping over the East and also to hasten the formation of similar centres in the West by imparting a knowledge of the methods of self-discipline and mind-control. Some such quiet, as is to be found in monastic life, needs to be introduced into the rush and hurry of the Western world so that one may have time to halt and consider the four words: *Serve, Love, Meditate, Realize.*

The world's greatest need at the moment is spiritual development at every level. The individual must come out of his comfortable complacency and those in posts of authority must be humble enough to come and drink at the Fountain

Source. It is good to read of the many foreign visitors who come to this Holy retreat for refreshment of their souls and carry back to their different lands the assurance of the brotherhood of all men and the promise of peaceful co-operation.

Such guidance at a time, when man is becoming materialistically tailored, inoculated and indoctrinated from the cradle to the grave, will help him to retain hold on his spiritual individuality, to develop his personality and to bring his consciousness from out of the common rut to a fuller awareness of the potentialities and values inherent in the evolution of mankind. Let us all take full advantage of this wonderful opportunity, lest, as Matthew Arnold has said,

> " We never once possess our souls
> before we die."

The copies of *The Divine Life* magazine have proved most helpful and stimulating and they carry their valuable messages and instructions in the art of living into many lands. The Yoga exercises are being more and more appreciated in the West by reason of the excellent illustrations of the various postures. In the published books all the valuable material is stored for posterity, and who can say to what wonderful world-regeneration it will eventually lead? For the printed word, so compact and dynamic, will penetrate into who shall say what fertile brain ?

We pray that our beloved Swami Sivananda may long be spared to send out this powerful inspiration at a time when more and more the objective results of spiritual activities, not only in healing but in all aspects of life, are being acknowledged, and when life itself is recognized as a manifestation of the Soul of All.

ADMIRABLE SPIRITUAL TEACHER

Sri Ilse-Maria Oelckers

(*Germany*)

With all my heart I express my admiration for the personality of Swami Sivananda. His photograph adorns my room, and the rosary he gave me is my refuge.

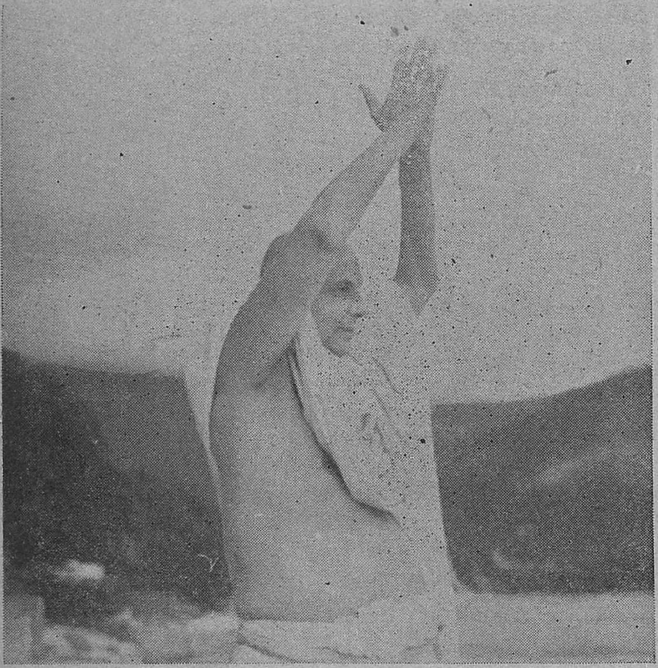
I live in the North of Germany and had never the great luck of visiting India. But I am so very glad to have come in contact with Swami Sivananda! His books and letters have helped my spiritual progress and given great joy. As a seeker of Truth, I had very much to ask him and he answered me like a loving brother.

He wrote: "Your experiences in the path of Yoga show clearly your keen interest to attain perfection and also the heights you have scaled in the Yogic way of life. I shall be glad to render you all possible assistance in your onward march in the spiritual path."

Thus I received his blessings! All I want is to become like him, and to serve humanity and strive for the promotion of world-peace.

Voice of the Himavan

Sri Swami Sivananda



1. Nature is a book of knowledge. Study nature and attain knowledge.

2. Virtuous qualities constitute the greatness of the individual.

3. Take care of the seconds; the hours will take care of themselves.

4. Rule your mind; make it your servant; allow it not to become your master.

5. The broad sky above you and the boundless ocean remind you of the infinite *atman* or the Absolute.

6. Silence at the proper time is indeed wisdom. It is better than any speech, lecture or oration.

7. *Dhriti* is courage. *Dhriti* is firmness. It is the power to keep the body and the senses steady even amidst various kinds of sufferings. It is a virtue of the spiritual aspirant.

8. The Lord is all-pervading. Therefore He has faces everywhere.

9. Courage, patience, strength, resolute will, constitute the stamina of living.

10. There cannot be two or more Supreme Powers. If there were, the world would not get on as it does now.

11. Aspects of the Absolute are creations of the human mind so as to have means of perception.

12. We make God responsible for all goodness so as to abide and grow in goodness.

13. The practice of repeatedly withdrawing the mind from all sorts of sensual objects and fixing it again and again on one particular divine symbol, or form, or idea, is the ideal of *sadhana*.

14. One-pointedness and balance of mind are achieved through meditation.

15. Moderation is beneficent. Moderation gives charm to life.

16. Through virtue lies the one and

the only road to a life of immortality, eternal peace and everlasting bliss.

17. Constant effort to separate oneself from the illusory sheaths and identifying the *atma*, or the Supreme Self, is called spiritual practice.

18. Desire is an enemy of peace. Desire causes restlessness of mind. Desire for objects is the source for all human miseries, sorrows and troubles.

19. Stop the play of desire through discrimination, dispassion and *atma vichara* (enquiry into the nature of the Self); then you will enjoy supreme peace.

20. The devotee who is established in God bears ill-will to none.

21. The devotee looks on all with love and great compassion.

22. A man of compassion puts himself in the position of the suffering of others and feels the pain himself.

23. Be merciful to all living creatures.

24. Mercy is a divine attribute. God is all-merciful. If you wish to hold communion with the Lord, you also must become all-merciful.

25. A devotee only can really understand the mysterious ways of the Lord.

26. A devotee beholds the Lord everywhere. He sees the Lord in all creations. That is the reason why he has equal vision.

27. Conduct youself towards your parents as you would wish your children to conduct themselves towards you.

28. It is the marriage of the soul with God that makes life fruitful and gives birth to intuition, God-realization and bliss immortal.

29. Give to every human being every right privilege you claim for yourself.

30. If you have overcome your cravings then you will realize the supreme pearl of eternal satisfaction.

31. The working of *maya* and the thought of God, or the Absolute, fill the mind with ever new and increasing wonder and awe.

A Unique Experience

Sri Eva Kremer

(Secretary of the Government Hospital, Cairo, Egypt)

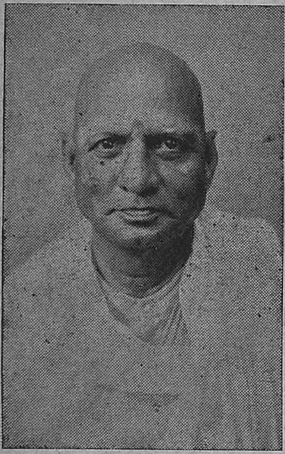
His Holiness Swami Sivananda has a very great power over my spirit. When I think about his dynamic personality I forget my worries and a new energy is created in my whole body when I read his letters. Though the distance between Cairo and India is long, I feel Swami Sivananda's tremendous magnetic personality close to me and influencing my soul. His high philosophy illuminates and elevates all my being.

Once I dreamt that I saw His Holiness in a meeting among some of his disciples. They were 13 in number, sitting around a round table and there was one seat unoccupied. His Holiness pointed out the vacant seat and said to me, "Here is your place." I was very happy and felt myself suddenly charged with a luminous light. I remained hypnotized after this "vision" for some time, and often think about it.

I wish to His Holiness many, many happy returns of his birthday.

Sivananda's Realization Through 'Bhakti'

Sri Swami Sadananda
(*Professor of Raja Yoga, Yoga-Vedanta Forest University, Sivanandanagar*)



Ancient classics like *Srimad Bhagavatam* devote many pages to most illuminating disquisitions on Bhakti, Jnana, Karma and Yoga, and whenever I read them, I get a feeling of conviction that Swami Sivananda ought to have practised for several years the different disciplines relating to each one of these great spiritual paths (*margas*), for I see in him unmistakable marks of advancement resulting from such pursuits. The real reason, however, for the rise of such a feeling in my mind is that whenever one gains proficiency in one of these paths, one invariably obtains the fruits possible of attainment through the pursuit of the other paths.

On close scrutiny I detect in Swami Sivananda clear traces of an inner, perhaps subconscious, preference or predilection for the path of Bhakti. It is just possible that through several previous births he acquired that ripeness of understanding which reveals itself through the sage who alone is described in the *Bhagavad Gita* (chap. VII, verse 19) as the true and rare Mahatama because he recognizes that everything is Vasudeva. One can very well believe that Swamiji might have been, in previous births, a great scholar like his remote ancestor, Appayya Dikshita and might have been immeasurably proud of his intellectual eminence. This is revealed by the by-no-means-infrequent sparks of Advaitic wisdom that illumine even his casual utterances. The Gita verse referred to above says that the learned man learns to worship the Lord only after many, many births. The true Bhakti that discloses itself in our Gurudeva's daily life can thus be taken to be the result of spiritual experiences in his previous lives and because it is so, we are warranted in making the remark that he is the pattern or model of the true Bhakta.

Absolute Trust in the Lord

Even a casual visitor to Ananda Kutir will come to know—for there are no secrets in the Sivanandashram—that no fund or permanent provision of any kind has been made to meet the ever-increasing daily expenditure and yet no want has been experienced at any time. There has never been an occasion when our Gurudev has bestowed even a moment's thought on this matter. One can easily see that Gurudev is filled with the conviction that God always looks after the needs of the Ashram, however great the needs may grow. Here we have the actual demonstration of the truth expressed by Lord Krishna in the 22nd verse of the 9th chapter of the *Bhagavad Gita*, that he will look after the welfare of those who have exclusive faith in Him. Even this seems to be only an understatement, because I think that Gurudev is convinced that he is continuously and unceasingly getting *all*

his strength and protection from the Lord. I feel that, like David, he is always telling himself, "The Lord is my strength and my shield! My heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth: and with my song I will praise Him." (Bible : Psalms XXVIII, verse 7) This verse seems to be literally applicable to Swami Sivananda, for, who does not know that his heart is *always* greatly rejoicing? And who has failed to see him praising the Lord ever and ever?

The one serious advice that Swami Sivananda is never tired of giving every one is to sing the name of the Lord. He writes, "Take refuge in the Name of the Lord. Sing and chant His Name always. In Kali Yuga, singing the Lord's Name is the easiest, surest and safest way for attaining God-consciousness." When he says this, he is really giving us his own personal experience. We can have an idea of the intensity of his devotion to God if we read his *Pushpanjali*. He is of opinion that Bhakti-marga is preferable to Jnana-marga. In one of his 'Inspiring Songs he writes, 'Bhakti Yoga is crossing a river by a boat; Jnana-Yoga is crossing a river by Swimming it,'—and I don't suppose that one will risk swimming when one can have a boat. Again he says: "A Jnani gets knowledge by self-reliance; a Bhakta gets Darshan by self-surrender." And we know that he pines for the Darshan of the Lord even as the Gopis did. He sings, " Thy flute has charmed the core of my heart. I have neither body nor mental consciousness. O, my Lord! Give Darshan.........I am Thine." In the song, he repeats these words four times.

Fervent Yearning

In another song he says: "I cannot bear the pains of Samsara. Do not test me any more. Shower Thy blessings on me. Thou art my sole refuge. You ate the fruits of Sabari. O Ocean of Mercy, why do you delay for me now? Come, come, come, my Lord." When I read such lines as these in his book of songs, I am reminded of the great Tamil saint, Tayumanavar, who is unparalleled among Tamil poets for the most passionate appeals to God for mercy and love. It is clear that when Swami Sivananda meditated upon God, tears must have flowed down his cheeks, for he sings, "I cannot suppress my tears however much I may try: they flow like streams and drench my clothes. I feel joy in Thy remembrance, happiness in singing Thy praise. I feel solace in my tears, pleasure in Thy Name."

Swami Sivananda knows that the love of the Lord can be won only by tears. He writes, "The Beloved cannot be won by sweet smiles. Whoever has won Him has won with tears." All great writers on Bhakti speak of freely flowing tears as the mark of intense devotion to God. Narada says in Sutra 68, *Narada Bhakti Sutras*, that Bhaktas talk to each other with voice choked with emotion, their hairs standing on end, and tears flowing from their eyes. When Narada speaks of these external marks of the inner intensity of feeling, he is referring to the Bhakti which goes by the name of *Prema* in Sanskrit. That is the permanent form of Bhakti. It is an irrepressible passion for the Lord. When one is filled with such a passion, one can have direct communion with the the Lord. One can go into the Lord's presence whenever one likes. Our Gurudeva, I need not say, is one such Bhakta. It is seen from the direct way in which he approaches God and questions Him in one of his songs. He writes:

" Am I not singing Thy name, Ram Ram Ram?
Am I not chanting Thy name, Om Om Om?

Am I not working, breathing, living for Thee
In every second of my life?
Am I not feeling Thy presence everywhere?
In trees and flowers, stones and chairs,
In birds and dogs, in sun, moon and stars?
Now then, O Lord, fill my heart
With Prem, Prem, Prem."

The mental attitude of all true Bhaktas seems to be the same. We find David singing, "My soul thirsteth for God, for the living God—When shall I appear before God?" (*Psalms* 42). Saint Sundaramurti of South India makes God his friend and asks Him, "Why have you made me blind?" In other places he asks God to provide him with a stick and a pair of spectacles. Manickavachakar and Saint Appar make equally direct approaches to God and in their songs freely converse with Him. There are many points of resemblance between the Tamil saints and Swami Sivananda so far as Bhakti goes. Well, he is a South Indian, too!

The song quoted above is valuable in making us know how Gurudeva conceives of his Beloved, the Lord. He sees Him everywhere—in trees, flowers and stones. This is the Vibhuti aspect of the Lord and perhaps is the form in which God can be best meditated upon by a lover of Nature. But in another song Swamiji teaches us indirectly how to concentrate upon any one form of the Lord. As an example he takes up the form of Dattatreya and writes a song in His praise. It is a string of epithets—numbering as many as sixty—describing the different qualities or attributes of that deity. Swamiji knows that when a spiritual aspirant starts the practice of meditation, his mind will wander and therefore the only way in which concentration can be got is by making the mind dwell upon the different aspects or attributes of one and the same God. If the song that Swamiji has made is kept in memory, it can be repeated mentally when one sits for meditation and quite naturally the mind will get itself fixed on one and the same God. That is the beginner's stage. Afterwards, the mind can be made much more one-pointed.

Devotion and Service

The peculiarity about Swami Sivananda's Bhakti is that he correlates his devotion to God with service to humanity. That is because he sees God in all. His song on Nava-vidha Bhakti is an illustration in point. He writes: "There are nine modes of Bhakti—Sravan, Kirtan, Smaran, Padasevan, Archan, Vandan, Dasyam, Sakhyam, and Atmanivedan." Then he says:

"Padasevan is service of His feet.
Padasevan is service of country.
Padasevan is service of humanity.
Padasevan is service of the sick.
Padasevan is service of the poor.
Padasevan is service of parents."

After reading this song, the thinking man will understand that the free dispensary, the eye-hospital, the free kitchen and such other institutions that Swamiji has established in the Sivanandashram are not mere charitable organizations but are modes in which he shows his Bhakti in the form of Padasevan to the Lord.

The practice of Bhakti-Yoga during all his waking hours has enabled him to attain Samadhi or identification or absorption with the Lord. One of his songs explains what he feels in that state. It runs thus: "When you enter the silence, through deep meditation, the world outside and all your troubles will drop away. In this silence is the *light* of lights, and eternal bliss. In this silence is real strength and perennial joy... Go alone with the Lord and commune with

Him. Enjoy the abiding peace in the silence."

Now the question naturally arises, "Should not a person entering into Samadhi at will have Siddhis or supernatural powers?" The only answer I can give is that when a saint does not choose to show his powers, even those who are most intimate with him can never know what powers the master has and what he has not. Yet, we do find him writing in one of his songs about how strong his will is. He says, "My will is powerful. I can blow up the mountains, I can stop the ocean waves. I can command the elements. I can command Nature. I am one with the Cosmic Will. I can dry up the ocean like Muni Agastya.........I can give Samadhi by simple gazing. I can heal millions from a long distance."

Swamiji could not have written in this strain unless he felt that through communion with the Lord, he was receiving all the potency of the Lord Himself. That such a thing is possible is clearly mentioned in the 15th chapter of the 11th Skandha of the *Srimad Bhagavatam*. There Lord Krishna explains to Uddhava how the different Siddhis or powers are to be acquired by meditating upon the different aspects of the Lord. He says that clairvoyance, clairaudience, assuming any form that one likes, making oneself present anywhere, and many similar powers can be had by the attainment of perfection in the quality of Sattva. In verses 27 to 29 of the same chapter, Sri Krishna says that by constant meditation upon the Lord, the mind of the Yogi becomes Para-sattva and thenceforth he becomes like the Lord Himself because he gets all the powers of the Lord and nothing is impossible for him.

Judging from the innumerable letters received by Swami Sivananda from people scattered all over the world, one has to conclude that though he does not make mention of it, he makes use of his powers to good purpose. And it is certain that these powers have descended upon him because of his unfailing vigilance to keep himself beyond the clutches of Maya and because of his steady practice of Sahaja Samadhi or unbroken communion with the Lord whom he sees in all living and even in non-living beings.

Sivananda the 'Sankirtan Samrat'

Sri R. R. Tiwari, M.A., LL.B.
(Advocate, Supreme Court of India)

Swami Sivananda the most celebrated saint and Yogi of the day is entering the 70th year of his most glorious life dedicated to the service of humanity. Preparations to felicitate his Platinum Jubilee are afoot and people are curious to have an insight into his past life of devotion, renunciation and of the great dynamic activities in the various spiritual spheres of life. I shall in this article narrate certain incidents of his life as a great propagator of the Sankirtan-movement glorifying the name of the Lord and would place the same in token of my humble offering on this auspicious occasion.

Sankirtan Movement

With the dawn of the English education after British rule, in India, the so-called educated people had developed a sort of distaste for recitation of Lord's name. Some had no abhorrence, so to say ; still they felt shy of participating in the Kirtan-dhwanis. The Sankirtan-movement which had reached the climax at the time of Sri Chaitanya Maha-Prabhu, had slowly died down in times to come. It had lost the dynamic power and attraction. Even those who would do Kirtan, had lost the Bhavana behind it and hence it had no effect on the audience.

The great Swami Sivananda was the foremost to revive and revitalize by mass-contact the great Sankirtan-movement especially in the Northern and Central India.

Round about 1930 when he stepped out of his inner life of great contemplation Tapasya and Illumination, he plunged heart and soul to organize the Sankirtan-movement as if the Lord Himself had beckoned him to take up the holy task—the most suitable remedy for crossing the ocean of birth and death in this Kali age.

The great Saint Tulsidas says :

"The Name of the Lord is the destroyer of all pains and miseries. It procures fulfilment of all desires and takes one to the gateway of Heaven. In the modern age, selfless work, devotion and knowledge are difficult to practise. The name of the Lord is the only great anchor and support."

Swami Sivananda took upon himself the great task of infusing this inspiration into humanity. It is a fact that the great Sage came forward into the field of Sankirtan-movement as a stalwart spiritual hero to carry out his divine mission. From time to time he visited many places with a Sankirtan-party and spread the glory of the Lord's name. He visited Gwalior, Lahore, Rawalpindi, Meerut, Ambala, Lakhimpur, Kheri, Jammu, and many other places, too. There is a uniqueness of technique in all his work. Some he adopted in propagating Lord's name as well.

Appeal to Heart

Swamiji himself composed his Kirtan Dhwanis and songs in Hindi, English and Tamil to suit all classes of people. The novelty of his songs lies in the way he has given Hindi tunes to English compositions and *vice-versa.*

His songs abound in richness of thought, devotion, wisdom, and Vedantic lore. They are composed in most simple language so as to convey the meaning thereof, adjusting with every mental calibre. They appeal to the heart and are highly inspiring and transforming.

Sri Prof. Ganga Saran Shil, M.A. who had the privilege to accompany Swamiji

Maharaj on one of his Sankirtan-Tours narrated that once the crowd of students at a Sankirtan Sammelan was becoming rowdy and unruly. No one on the platform was able to control them. At this moment Sri Shilji requested Swamiji to come on the dias and draw their attention through his magnetic force. Swamiji appeared on the dias with 'Kartals' in his hands. His magnetic personality at once drew the attention of the student-folk. Swamiji began to sing:

"Come Come Lord Narayana
Give me Darshan Sadasiva."

This Kirtan cast a wonderful effect on the students. Their unruliness turned into blissful enjoymet. There was a crowd of ten thousand people. They were drowned in the enchanting ocean of Kirtan vibrations.

'Kirtan Samrat'

Swamiji was very popular as a Kirtan Samrat (as he was known) and he undertook regular tours for this purpose. He presided over many Sankirtan Sammelan (congress). In fact, no Sammelan flourished without him. He was the presiding deity. His name itself would draw not less than twenty thousand people and even more than that. Sometimes Kirtan would continue till day-break and Swamiji's face did not show any sign of fatigue, rather it was shining with remarkable resplendence. One of the most popular Kirtan Dhwanis of Sri Swamiji Maharaj was known as "injection" of *Gopika Vallabha* for it would put everyone in a state of trance, a holy communion with Divine. This had so much of fascination for the people that they used to shout "Swamiji, we want *injection.*" Swamiji would respond to their call.

Devotional Ecstasy

Swamiji would start *Gopika Vallabha* in a low pitch in the beginning and the audience would chant back *Radhe Shyam*. Slowly the pitch will rise to crescendo and the hearts of the devotees will swell with devotional ecstasy. There would be continuous rise and fall in the rhythm, and it captivated the masses to an unbelievable extent. Those who drank the fresh nectar, only shall confirm how intoxicating the programme used to be. Glory to the party of venerable men who had the good fortune of accompanying Swami Sivananda and

who beheld with their own eyes the youthful, blissful, eternal fountain whose source is Swami Sivananda. *Gopika Vallabha* took the people to the highest point of ecstasy and forgetfulness. The persons automatically began to dance to the rhythm of the tune. Such was the wonderful and highly elevating effect of the *Gopika Vallabha* Kirtan.

Prof. Shilji was with me for a few days. He narrated beautiful incidents, his past recollections of the days he had spent in the holy presence of Sri Swami Sivananda about twenty years back. About the Sankirtan-Sammelan which was held in Lahore he said that there was a big *pandal* to accommodate nearly fifty thousand people. The conference began on a grand scale. Many Sankirtanists were invited but the chief guest was the great Swami Sivananda with a party of a few chosen ones. First day, a big crowd heard Swamiji's thrilling Kirtan and saw him dance. Swamiji sang his English compositions in Indian tunes. It appealed to the educated folk tremendously. Next day a bigger group of the educated class came and attended the Satsanga.

Unique Methods

A full-fledged Mahatma, with a sweet melodious voice, singing English and Hindi songs attracted the highly educated, cultured people and the common laymen alike. In one gathering Swamiji called the people to come in batches and join him in Kirtan on the stage. He would call the advocates, doctors, and professors in separate groups. Howsoever high anyone might be in dignity and Status, none could resist his call. All would jump upon the stage and sing their hearts out and invoke God's grace thereby.

Swamiji would ask the ladies to sing *Sita Sita Ram bolo, Radhe Radhe Shyam bolo,* and exhorted them to sing likewise while they made *chapattis* (thin breads) in their kitchen. There was also the two-party Kirtan. The ladies would sing in chorus "*Sita Sita Ram bolo,* while the men would sing back *Radhe Radhe Shyam bolo,* and unless Swamiji asks them to stop, they have to go on singing. Even today Swamiji is very fond of this two-party Kirtan. The shyness from which people, especially the educated class suffered, is thus dispelled. They would, of their own accord, come forward and participate in the chanting of Lord's name. Such were the peculiar and unique methods through which the great, world-renowned "Siva," as he is known, gave a new life to Sankirtan-movement and played the foremost role in its renaissance and revitalization.

Entrancing Dance

Shilji gave another account of how Swamiji kept on dancing even when the wooden platform in which he was standing, gave way. His dance truly depicts his marvellous divinity. It appeared as if Lord Siva had manifested Himself to demonstrate the ultimate Reality of existence by way of symbolic dances. His dances are cent per cent trance-creating, bliss-infusing and entirely captivating.

Even today when the great Swamiji has reached the age of seventy, he displays occasionally, although rarely, the same old signs of soul-lifting Kirtans, songs and heart-thrilling features of dancing. Recently, in the month of June 1956, when a party from Vrindavan staged some blissful Lilas of Lord Krishna at the Sivanandashram, Swamiji could not restrain himself. Inspite of his old age, he got up to garland the boy who played the role of Sri Krishna. Soon after he himself began to dance in a beautiful and wonderful way. He sang his pet endearing Kirtan, *Sunaja*

Sunaja, Sunaja Krishna. He looked like an ocean of grace. It was a divine sight to the audience to behold him in that rapturous element which he would not reveal easily. Every heart was in tune with the ripples of divine ecstasy that Siva displayed. Next day when some devotee said, "Swamiji, it was simply thrilling to see you dancing and singing so gracefully. We can't forget that sight!" Gurudev said: "I could not resist. Because Lord Krishna was there, so I danced."

Those who see Swamiji know him to be a perfect Jivanmukta—one who has realized the Self and is ever established in cosmic consciousness. He is a beautiful blend of the highest divinity, wit, and humour of the highest order, overflowing with serene scholarship, and permeated by deep intuition. A glimpse into the past thirty years of his life thrills our hearts and brings before our eyes Swami Sivananda as the Sankirtan Samrat and the divine dancer.

MY SAVIOUR

Sri Ernest Rathammer

(Austria)

From Asia there comes a light of spiritual purity, Sri Swami Sivananda Sarasvati. His words are like a balm for my seeking soul. He has accomplished in me a human and spiritual wonder. In all my life, as a civilian, a soldier, or a prisoner of war, I have had unique and supernatural experiences. But there was also the feeling of fear and anxiety. Then I read and heard of the Swami, for the first time in the year 1954. I read his books, but still my worry and anxiety did not vanish. Again two painful years passed, when very recently I received his letter. I concentrated the first time all my thoughts on Swami Sivananda Sarasvati, at Rishikesh, India, and beseeched him to redeem me from my troubles. Then suddenly all my burdens were lightened, all my fears were gone. Swami Sivananda had helped me! I was blessed. I thank him out of my happy heart and pray that I may be accepted as his disciple.

INSPIRED EXPONENT OF TRUTH

Sri Douglas R. Glassford

(Leeds, England)

On the occasion of the birthday of Swami Sivananda, I send my sincere greetings and best wishes that he may be spared many more years of earthly service, for, the world today needs men like him to work for Peace, Truth and Love.

The first Commandment of Jesus Christ is: "Believe in Me, I am the Way, the Truth, and the Life." I am a disciple of Jesus and I do believe in Him, but I also believe in Swami Sivananda.

Swami Sivananda is a teacher, a shepherd, a healer and a Divinely inspired exponent of Truth, Justice, Brotherhood and the ideal of "Thy Kingdom Come."

If only nations and leaders would adopt his philosophy and attitude and the teachings and commandments of Jesus, what a wonderful world this would be!

Unequalled Spiritual Influence

Bhaktiratna Sri S. D. Ramayandas
(President, Divine Life Society, Ashford, England)

How can the flame of a match praise the glory of the Sun? How can I with mortal words praise the Immortal glory of Sri Swami Sivanandaji? Swamiji's boundless love and immense power has given me strength and inspired me to achievements that I would never have thought possible. He has inspired me to greater efforts in work and devotion.

In this modern world where the acquisition of money and power hold greater attraction for most people than the search for Divine Realization and Spirituality, the influence of Swami Sivanandaji is unequalled. The waves of his spiritual power sweep back the darkness of man's limited awareness and allow a flash of Divine Light to encourage the search for lasting peace.

In his letter to me, Swamiji says "be bold," So I will. I will be bold enough to assert that never in any age has the need for spiritual light been more generally realized and never before has it been answered as it is being answered now, in the life and work of Sri Swami Sivanandaji Maharaj. But we who live in this machine age can but little realize his greatness. The true assessment of His Holiness and his Mission will be left to those who come after us. We can, however, do what they may or may not be able to do. We can contact him, we can receive his help and, if greatly blessed we, may even behold him!

How great is the love of the Lord for us that we are permitted to serve Him in the person and form of Swamiji! May all creation sing his praise! May the waves of his glorified thought sweep through the minds of men and purify them and make them the abodes of Bliss!

Sri Swami Sivanandaji says in his letters, "The cause of the misery of the world is selfishness and difference between man and man." In the work of the Divine Life Society this difference is being broken down and in its stead there is being forged new links—links that hold men together in Universal Brotherhood. The inspiration of the Swamiji's writings have spread far afield, and the seed thus sown will assuredly bear fruit in closer and more sincere co-operation between nations, and greater more lasting peace among men.

Before there can be lasting peace among Nations there must be peace in the hearts of men, and in the degree there exists such peace, in that degree will it be possible to establish peace on earth. By his writings and lectures and, above all, by his absolutely sincere example Swami Sivanandaji Maharaj has set the peace in World-Leadership. From the seclusion of the Yoga-Vedanta Forest University, there goes forth into the world such wisdom, such advice, as would change the entire life of the human race if the leaders of Nations would accept the spiritual precepts and work for peace and unity, instead of wasting efforts in vain arguments. Yet such is the infinite love of the Lord that even now more and more people are being brought into contact with the teachings of Yoga. Such seed will surely bear good fruit. Truly Swami Sivanandaji is a great Saint!

Here in our Ashford Branch of the Divine Life Society we are going to have

a " Sivananda Week " when everyone will make special efforts to express one virtue sincerely and constantly as an offering in honour of Swamiji's seventieth birthday, and may it be the beginning of many such efforts.

May the Divine Light of Sivanandaji spread and illuminate the minds of men, and may his infinite Love multiply its power in their hearts, so that we may all experience Brotherhood and Peace.

REAL GURU WITH UNIQUE MESSAGE

(Sri Kwee Liong Tian, Surabaia, Indonesia)

Sri Swami Sivananda is a real Guru with a loving character. His compassionate smile encourages his disciples in their *sadhanas* and his purifying, invisible vibrations go round the world unceasingly.

When during my *sadhana*, some disturbing elements come to hinder me, I have only to concentrate on the picture of Swami Sivananda and slowly and steadily peace returns back to my mind again. His Holiness sends every day, through his selfless work and his prayers, spiritual radiations throughout the world.

His Holiness is just like the sun, which radiates its light over the whole universe, and everybody who will enjoy the sunshine can easily have its warmth, free of cost. The very simple method to tap this source of powerful vibrations is to concentrate on his picture as long as possible.

Owing to the fact that His Holiness is very easily accessible even by a layman, his greatness is well-known all over the world. His teachings are not idle words. They are full of inner value and they show us the way to live the life fruitfully. His message is : " Life is not fully lived, life has not been fully realized, if we do not serve and love the entire humanity. Grow in love, purity and self-sacrifice. Live for others. You will attain the state of Blessedness. All true selfless work is sacred. There is something of Divineness."

DISSEMINATOR OF INDIA'S AGE-OLD WISDOM

(Sri Rishon Le Zion, Israel)

I know that only the superhuman energy which Swami Sivananda's burning idealism had generated, has enabled him to accomplish what he has accomplished. The Platinum Jubillee celebrates the occasion of reaching a stage in the building of the external Temple of Ahimsa with the ideal of transfigurating the inhabitants of our planet into universally noble and good-hearted creatures of the Creator. The beams of ethics constantly directed to erring souls would ultimately penetrate into them and transform them into divine entities. We know that this is a work for many generations. But Swami Sivananda has built a mighty "Broadcasting Station" or the first cyclothrone which uses the age-old wisdom of India to better all humanity. May God give him health, and good and faithful friends, and the fulfilment of his magnificent mission.

Aphorisms On Ahimsa

Sri Swami Sivananda

1. Ahimsa is the law of life; Himsa is the law of death.

2. Ahimsa is the state of mind and the very essence of the ideal way of living.

3. Ahimsa is the very corner-stone of Hinduism, Buddhism and Jainism.

4. Ahimsa is the highest virtue. *Ahimsa Paramo Dharmah.*

5. Ahimsa is the one supreme means for purifying and ennobling the soul.

6. Ahimsa is a basic and mandatory principle of practical ethics.

7. The absolute spirit of Ahimsa within and its perfect practice without, is possible for saints only. It cannot be put into universal practice.

8. A few people do succeed in adopting Ahimsa as a state of mind, but are not able to carry out that state in action.

9. Ahimsa should not be allowed to debase with cowardice. It should not be permitted to stand in the way of the discharge of one's duty.

10. Ahimsa is the highest religion, best discipline, and greatest Yoga.

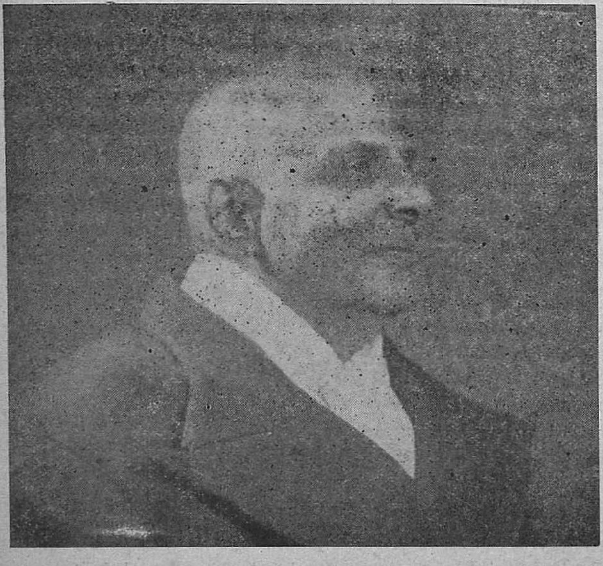
11. Ahimsa is not a mere theory, but a principle for daily practice in politics, in international relations, in administrations, and in domestic affairs and in our dealings with all sentient beings, human or subhuman.

12. The practice of Ahimsa alone can bring peace to the world, prosperity to humanity, and Godhead nearer to man, and save civilization.

13. Ahimsa can lift us from fear, relieve us from distress, and lead us to freedom.

14. All life is one. Therefore, never hurt anyone. Life is divine gift. Have reverence for life.

15. Return good for evil; conquer hatred by love and give life for death.



16. Practice of Ahimsa is the panacea for all evils.

17. Ahimsa or the practice of cosmic love is the maincontributory cause to the building up of human civilization and culture.

18. Ahimsa is the only foundation on which human relations and social institutions can be built firmly.

19. Ahimsa is the very first, foremost and the most important virtue indispensable for being initiated into Yoga and higher spiritual pursuits.

Gandhiji and Sivananda

Sri Geva Silva

(*Ceylon*)

About ten years ago, Mahatma Gandhi, one of India's most beloved sons met his death under tragic circumstances. (He was assasinated by a fanatic communalist) One cannot help but wonder why such a good man as the Mahatma should have had such an unfortunate end. The voice of Karma makes itself heard and whispers to us that Gandhiji's very sad death may have been due to some past bad Karma. This simple yet great man has done much for the down-trodden people of India, and although he died some years ago he is acclaimed as a world-renowned saint.

Now, Gandhiji and Sivananda have much in common with each other, much more than is seen on the surface. First and foremost they both hail from India and they both have done much for the spiritual uplift of their country and their fellow-brethren. They have both sacrificed a great deal to bring peace and happiness to the land of their birth, and to other people. They have done much to rid their motherland of the anomalous caste-system which was much more evident in days gone by, but which (thanks to the untiring efforts of both these men) is comparatively less in these modern days. Gandhiji and Sivananda have tried their level best to wipe out caste and class distinctions and it is very encouraging to note that people are beginning to realize how absurd these discriminations are.

Swami Sivananda has the same characteristics which Gandhiji had—liking for light food, simple dress, and high thinking. Both have written several nice books. Taste for good music, habit of being bare-bodied and basking in the health-giving rays of the sun, following the golden motto of utmost service to others, and love for labouring for sweet labour's sake, but not for name or fame, are some of the identical traits which Swamiji has in common with Mahatma Gandhi. Gandhiji was by nature cheerful, had a liking for children and was himself childlike. So, too, is Swamiji. Like Gandhiji, Swamiji has a calm and reflective face and also speaks strongly on the evils of drink and lust and appeals to others to overcome them.

Like Gandhiji, Swamiji has a great deal of personal charm. The other common factors are belief in the purifying power of prayer and the conviction that earnest prayers are answered sooner or later, that an occasional fast is good not only for one's health, but for the discipline of the senses as well, that food plays a vital part in the make-up of man's nature, that we become gentle or coarse, calm or passionate, to a great extent, by the type of food we eat. They both believed in the nutritive value of orange-juice.

There are many saintly people we hear of who are not as good as they appear to be, but the world knows that Sivananda and Gandhiji do not fall under that category. The whole world knows about their innate sincerity.

One's human intelligence and intuitive knowledge help one to pick out the tinsel from the gold and discard the imitation stuff and hold on to the genuine gold. Human nature is apt to err at times, but this we know. Sivananda and Gandhiji are more valuable than the pearls of the greatest price, for their goodness and beauty of character will never fade as long as life endures.

The Buddha of our Times

Sri Sophia Owens

(Havana, Cuba)

Swami Sivananda has dispelled emotional and spiritual darkness from many hearts which were totally dry, impure with undivine elements, believing only in the accumulation of material possessions and not realizing the emptiness of transitory earthly values.

Many have been transformed by Swami Sivananda's teachings which portray in valuable, unequivocal and non-compromising words, the highest Truth.

Not with more sensational inventions or more destructive nuclear bombs, nor with increasing competition in the accumulation of material possessions, can peace be safeguarded. Only with universal goodwill and right human relations can the precious treasure of spiritual realization, through the Sacred Scriptures of all the great religions of the world, be attained and peace established.

The real, universal religion is the 'religion of the heart.' Love is the basis of this religion, because love is a common element in all of us. We, the human beings, are of the same immortal, divine parentage; we are all eternal flames of the same holy, consuming, life-giving fire of one God.

God is one, eternal, infinite, absolute. The illusory duality is ignorance.

Swami Sivananda, gives the Golden Key of Divine Wisdom in his immortal teachings which heal and console the whole world through his two hundred written books. They inspire and instruct not only his close disciples, but the whole world on the mystery of existence, and carry out a dynamic campaign of wide dissemination of spiritual knowledge.

The Word of God is not simply to serve humanity and be cordial to one's neighbours. The immediate need is to propagate the brotherhood of man, mutual understanding and goodwill, to do good and to be good, and to absolve all difficulties and differences by consideration, friendliness and appreciation.

I pray to God that His Holiness may have a long life and radiant health to continue his philanthropic, social and spiritual service for the common good of the world. May the blessings of God shine on His Holiness. In his spirit of compassion, he can be considered as the Buddha of our times.

SPIRITUAL GIANT

(Sri William Atherton, Cheshire, England)

What a spiritual giant Swami Sivananda is ! He is a Yogi who tirelessly works to help seekers of Truth in every part of the world. I thank the day when I came to know the Master through his wonderful books. On the blessed occasion of his birthday, let us thank God for giving us this living example of evolved Man. May Swami Sivananda and his great work be ever blessed. I send him my best wishes and devotion and humble thanks for the help and kindness he has bestowed on me.

The Ideal Teacher

Sri Olgerts Kaugerts
(*Australia*)

Although I had only a short stay at Sivanandashram and could witness its activities during a limited period, it has left an unforgettable impression on me.

The centre of all inspiration, of course, is Sri Swami Sivanandaji himself, who looks after everybody's needs and deeds. As the Divine Life Society has its Branches dispersed all over the world, its members have a great variety of educational and racial backgrounds, each of which requires a separate approach and manipulation in order to cause an impulse towards Self-knowledge.

However, for Swamiji nothing is impossible, because of his thorough proficiency in Divine Life. Every body interested in it and willing to learn, is coached along one path or other in accordance with his tendencies and without violently upsetting his ordinary way of life. This, certainly, requires an immense and detailed knowledge of human nature in all its multifarious expressions. Swamiji seems to have mastered this science to complete perfection. In addition, his personality is the very embodiment of his doctrine and his daily life an expression of the Divine Principle within. He is a living example of his proclaimed ideal. Thefore, he is able to bring about expansion of even a comparatively insensitive aspirant's mind.

The rate of one's progress on the spiritual path depends upon one's qualifications for it. The amount and quality of guidance from Sri Swami Sivananda is unlimited. This only proves that he has very deep and thorough experiences in spiritual as well as in temporal life. Therefore, he is able to prescribe a remedy for every complaint, irrrespective of its origin. As the sufferers are numerous and the ailments similar in many cases, the instructions given to one may be helpful for many others. In order to serve the greatest number of people in the most efficient manner, Swamiji's precepts are distributed in printed form. Although multitudes are benefited by a visit to Sri ViswanathMandir, Yoga Museum, the Sivananda Ayurvedic Pharmaceutical Works, Charitable Hospital, Annakshetra, the Sivananda Art Studio or the Yoga-Vedanta Forest University, —at Sivanandashram—the fartherest reaching messages are either his books retailed by the Sivananda Publication League, or magazines and letters.

The subjects dealt with in Sri Swami Sivananda's books and in his magazines are of enormous practical value because they point out a path of attainment for every class of aspirant and are so arranged as to bring about maximum results in the shortest time. They are written for positive application, not for idle discussion. The contents are so forceful that they cause a rapid expansion of one's consciousness.

Individual spiritual practices are reviewed in personal letters to aspirants. A number of typists are kept busy with correspondence alone. Swamiji's letters are always inspiring and instructive, dealing directly with one's problems. As such they act as powerful spiritual revitalizers.

The Yoga-Vedanta Forest University conducts regular classes under the guidance of expert teachers. One's doubts are cleared by detailed commentary on standard texts, and "hows" and "whys" are efficiently (as far as possible) explained. One learns here much even in a short time.

The surroundings of the Ashram are very conducive to contemplative life. As the whole area is primarily a monastic settlement, one can learn practical wisdom at every step and advance on the spiritual path swiftly. Therefore, one can spend his sojourn here most profitably.

Although heavily hampered in its work by lack of funds, the whole institution acts as a magnificent spiritual generator.

The World should be grateful to Sri Swami Sivananda for founding the Divine Life Society and sustaining its influence.

'AD- MEA SHANA'

Sri Pinchas Nasich

(*Israel*)

Words fail me to express my admiration and gratitude to Swami Sivanandaji. His noble thoughts reaching me from time to time have an uplifting power in the midst of stress and struggle. He is not a missionary, a proselytizer of an exclusive religion, but he is a great, selfless philosopher who upholds ethnical thoughts in every religion, who discards the mushroom of bigotry accumulated through centuries in every religion and emphasizes the basic moral principles uniting all religions together. He is the spiritual prophet of the atomic age, trying to link together all humanity in bonds of love and brotherhood.

In the beginning I thought that he is also only one of the preachers who are after money. But a letter from the Governor of Bihar and a description of Woodland Kahler (my fellow-vegetarian) convinced me that Swami Sivanandaji is doing a holy work with noble selflessness.

I am especially happy that he brings the Message of Compassion towards all sentient beings to Israel and to the West. Although the principle of compassion is laid down in our holy writings, it remains dormant, and the Swami is giving a new impetus to it. I thank him for transmitting the message of Ahimsa to Israel and other countries.

I have sent a small bag of the holy earth of Jerusalem, Israel, to the Swami, and ask the 'Platinum Jubilee' Committee to collect earth from other countries also, mix it with the sacred soil of India, and plant on it a fruit-orchard commemorating the occasion of Swami Sivanandaji's birthday. *Ad mea shana*—may he live till hundred years.

LIFE OF DEDICATED SERVICE

Sri Mary Veronica Waugh

(*San Francisco, U.S.A.*)

Swami Sivananda's life of dedicated service to humanity is a constant inspiration to all. His untiring efforts to further Universal Love through the Parliament of World Religions is especially gratifying. May the eternal Blessings of God Almighty shower upon him for his work to ease the pain of humanity. May he have many more years of happy and joyful work.

A Well-known and Beloved Name, Sivananda

Dr. Oscar C. Pfaus, Ph.D.
(Hamburg, Germany)

The Voice of the Himalayas, the Voice of Sri Swami Sivananda, is not only heard in India, but all over the world. In the course of my own literary activities, I receive letters from friends in many countries, and among those messages of friendship and goodwill there is rarely one which does not contain some friendly questions about the Swami and about his great work. Such letters reach me from Japan, America, South Africa, Switzerland, the Fiji Islands, Paraguay, Columbia, Ceylon, Austria, Australia and other countries. Swami Sivananda's name is known and beloved everywhere, and many, many of my friends are grateful to him for the blessings which he extends to them.

His life has been one of profound service to all mankind ! It has been and it is a service of Love and understanding, a service which is hallowed by the greatness of its purpose, and by the blessings of the Lord whose commands he fulfills as His beloved and most faithful disciple. The name of the Almighty has become even greater through the Swami's service, and more beloved to those whom his teachings, imbued with the realization of the eternity of life, reach.

May God bless Swami Sivananda with many, many happy returns of his brithday and May He bless Mother India and us all with the rewards of the Swami's noble activities for the sake of world-peace, betterment of mankind, and for fostering good-will among all races and nations.

May his great work continue to bless us all, and may he live for many, many years to come as our beloved spiritual guide and friend.

UNIQUE SPIRITUAL SERVICE

Sri H. Huin
(Geneva, Switzerland)

Swami Sivananda is indeed uniqee in the whole world to give each and everyone exactly what we need and that corresponds to the greatest spiritual service of the people of the whole world, and in this direction, I have already received so much from him. It is beautiful what the Yoga-Vedanta Forest University undertakes in all its various departments, for the good of humanity.

HIS INTEREST IN YOGA STUDENTS

(Sri Esther Blonk-Larsen, Copenhagen)

I am very thankful for the keen interest Swami Sivananda has shown in our lessons in Raja Yoga this winter at the Sivananda School of Yoga in Copenhagen. I hope that we still, for many years to come, shall have him among us, and that he will continue to contribute his wisdom, inspiration and advice for the welfare of mankind. I highly appreciate his glorious work, not only for the students of Yoga here, but all over the world.

Letters of Swami Sivananda

I

Sri Vijayalakshmi, *31st July 1956*
Delhi.

Glorious Immortal Atman,

Om Namo Narayanaya. Glad to know of your spiritual activities in various parts of India. Delighted to hear that you are now in Delhi. I want to see the little Master Sri Siva-Badri Prasad, the new disciple Sri Sundaram, and your brother. Kindly do come to this Ashram with father and others.

Selflessness will tend to peace, harmony, progress and happiness.

Truth harmonizes all discords and contradictions. It brings harmony and peace.

The way to peace is the way of tolerance, truth, understanding, purity and love.

Meditation alone can make you fearless and happy. It is the bestower of peace and Immortality.

Desires and sense-cravings blind the ethical sence and blunt the conscience.

May Lord bless you, father, mother, Pati-dev, Sri Siva-Badri, brother and all.

Om Tat Sat

Thy Own Atman,
Sd. Sivananda.

II

Sri Silviya Heck, *3rd August 1956*
Montreal, Canada.

Glorious, Immortal Atman,

Om Namo Narayanaya.

I am in due receipt of your kind letter of 6th July and the spiritual diary. The diary is beautifully kept up. I shall send you a review. You are progressing in the spiritual path.

Examine yourself. Practise self-analysis, self-introspection and reflection. You will grow in wisdom.

Be steadily rooted in the Atma or the Supreme Self. This is real Asan.

The path of righteousness leads one to his destined goal, the abode of Eternal Bliss.

Behold yourself in all. This is the vision of unity.

May Lord bless you, family and all.

Om Tat Sat

Thy Own Atman,
Sd. Sivananda.

III

Sri V. Sitaramayya, *26th July, 1956*
Nagpur.

Dear Atman,

Om Namo Narayanaya.

Thy kind letter.

Thank you for the kind 'flowers'.

The way for Eternal Life is Harmony and peace. This way is found by withdrawing the senses and stilling the ways of the mind.

Life on earth is a school for Wisdom and Realization of Atman.

Life is meant for God-realization.

Divine Life is Life in tune with God.

May the Lord bless you all with health, long life, peace, prosperity and bliss-eternal.

Thy Own Self,
Sd. Sivananda.

IV

To a Sadhak—

Glorious Immortal Atman,

Om Namo Narayanaya.

Thy kind letter and a copy of the Bhagavad Gita. A very useful book for

Spiritual Awakener No. 82

1st April, 1956,
Sivanandanagar.

Blessed Immortal Self.

Om Namo Narayanaya. Salutations.

Renunciation is the first step to Self-realisation. Vairagya is the passport to the land of Eternal Bliss. Meditation is the door or gateway to the supreme abode of evarlasting peace.

Contentment verily is the best gain. In meditation alone lies true knowledge and true happiness in peace of mind only.

In Moksha Brahman alone shines forth in its unique glory and all the rest vanishes as illusory nothing.

May Lord bless you.

OM TAT SAT.

Thy Own Self.

Yoga Vedanta Library.

Service in the Hospital is more than meditation. It is selfless service *cum* Bhakti. We feel the presence of God more in the suffering patients. Giving relief brings more joy and communion.

The spiritual samskaras we have created through Japa, Meditation, Prayer and Sadhana always serve as a guide, prop, and guiding light, in silence. You wil soon see the light-house and the harbour. Sail on! The prayer is a true one.

Discrimination is God's presence in man. Self-confidence is the first requisite to success in everything.

Humility is the flower of humanity.

A virtuous life makes one holy, and sublime.

It makes him dear to God.

God is the silent presence, deep in the hearts of all beings.

Respects and Pranams to Self, Sri Pati-dev and children. Has Sri Sucheta passed M.A.? In what rung of the ladder of education is Sri Ishwar?

May Lord bless you and family.

Om Tat Sat.

Your Own Atma,
Swami Sivananda.

MESSAGE OF DIVINE LIFE

Sri Paul Kafod

(Denmark)

On the happy occasion of Sri Swami Sivanandaji Maharaj's seventieth birthday, I offer my most heartfelt good wishes to him for his healthful long life. I also want to thank Sri Swamiji for what he has meant to me through his personal letters, through which he has given me spiritual inspiration. I do think that the day is not far away when Sri Swami Sivananda's spiritual and moral teachings will be known and appreciated in every sphere. The message which he gives to us is the message of Divine Life, which is within everybody's reach. His earnest wish is that peace and spiritual progress may rule the entire world. May it happen.

Guide, Benefactor, Teacher and Healer of Humanity

Sri Esteban Leszczyszyn
(Buenos Aires, Argentina)

Humanity is ill—is in crisis. Old institutions, sense of values, are failing; social and economic and political troubles distress the world. Exploitation in commerce and industry, strifes between nations and races, atheism, scepticism, and prejudice are rampant. These menace international peace and goodwill

Man lives in excessive dreams for luxury, and sense pleasure; he leads only a physical life, is imprisoned completely in material affairs, and has no spiritual aspiration. His mind is tainted by the dross of materialism, ignorance and selfishness; he is on the wrong way of life The seemingly pleasure-giving life is full of problems, conflicts, difficulties and contradictions.

The world needs a new type of man, new ideas, new ideals and new values.

Man needs the knowledge of the Self, the purification of the self, the perfection of the self.

Humanity needs help, guidance, and spiritual enlightenment.

Here comes Swami Sivanandaji Maharaj, sent by God in response to the expressed or inexpressed wishes of humanity for the common welfare of all as a guide, benefactor, teacher and healer.

He comes with his Mission:

> To show the true way out of the darkness of ignorance, to cure the sickness of the soul of the man, to reveal the Eternal Truth and to show the path of salvation and liberation.

He belongs to all humanity, has given to the world a godly doctrine, which is the pure essence of Vedantic Knowledge, or the Science of Yoga. His teachings are the property of all humanity and a treasure for the whole world.

Swami Sivananda says: "The malady of humanity is spiritual poverty, and spiritual remedies alone can cure it." Man is ignorant of his essential spiritual nature.

Unity of existence and the divinity of all life are the basis of his teachings, God dwells in us. See God in everyone and in everything. Humanity is one! Man is a spiritual being. Spirit is one. The humanity needs selfless service, love, goodness, tolerance, compassion. Man needs spiritual training, self-analysis and God-realization. These are the truths expressed by Swami Sivananda.

His teachings are a synthesis of all philosophies, religions and sciences.

His teachings are endowed with the light of knowledge, which remove ignorance and transform the human nature into divine excellence.

His teachings sow the seeds of universal welfare. They are not only a collection of ethical and moral truths. They are a code of living as life should be lived—endowed with the spirit of love, service, tolerance, sacrifice, goodness and compassion. Swamiji's teachings are elevating, purifying, inspiring, and are suitable to the necessities of our times and also to the receptive capacity of every man.

They awaken the spiritual forces latent in us and satisfy the philosophical, religious, and spiritual aspirations of man.

The Lord-Incarnate

Sri Sivananda-Hridayananda

Om Namo Bhagavate Sivanandaya

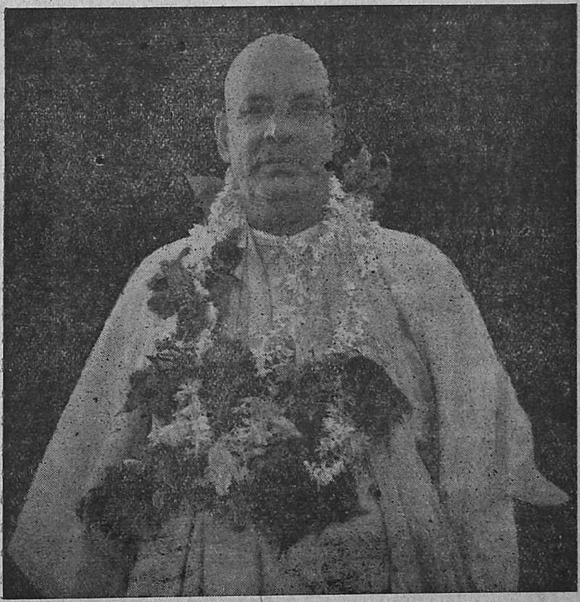
The 8th of September 1956 is a most glorious and auspicious day. On this joyous and holy day, His Holiness Swami Sivanandaji, our revered and adorable Divine Master, who is none but an incarnation of God, completes sixty-nine years of his earthly existence.

I take this opportunity to express my feelings of devotion and gratitude and to pay my respectful homage to my beloved Master, the very image of God.

When I think of the greatness of this world-teacher, the king of all saints, the very embodiment of Love, Bliss and Knowledge, I feel dumb with Bhakti. Every known language seems imperfect to describe his unfathomable glory, but at the same time I cannot resist the urge to give vent to the outpourings of my heart, and it is with emotions of exaltation and joy that I proceed to write these lines of tribute.

The moment the thought of this God-in human-garb crosses my mind, I seem to see his magnetic figure in front of me.

In spite of his age, his whole form is ever radiant with divine strength and beauty. His mental strength, power of clear thinking, his willingness and the ease with which he mixes with the young and the old alike, and his love of fun and humour, make him appear much younger than what he is, and qualify him to be the most lovable manifestation of Divinity in human form.



One can never forget his divine face that always reveals the glory of the indwelling spirit, especially when it lights up with that wonderful smile of inexpressible love and radiant joy. At such times one really feels that one is witnessing the light of God shining through his human face.

His eyes really know the art of smiling and they shine with the dazzling light of truth, purity and love. His compassionate look seems to draw the soul from the body, to be linked with his infinite Spirit. Yes, the moment one meets him, he enables

one to have a taste of the joyful reunion of the human with the Divine.

His voice always vibrates with the power of peace and beauty of God. His kind words penetrate the deepest secret recess of the heart. It directly speaks to the spirit and floods the whole being with mysterious happiness. Each word he speaks leaves a deep and vital influence upon the spirit of the hearer and fills it with a mysterious joy delicately thrilling in its effect. His simple sentences are fascinating and gloriously illuminated by the power of inspiration. After a few minutes of conversation with him, one always leaves him with the ineffaceable impression that one has been in the presence of God.

His Holiness is the fullest manifestation of the compassion of Lord Buddha, self-sacrificing spirit of Jesus Christ, mighty intelligence of Sri Sankaracharya, flaming devotion of Chaitanya Mahaprabhu, literary genius of Veda Vyasa, and utter selflessness of Mahatma Gandhi. He is a perfect combination of all that is good in the East and the West and this makes him the most popular Saint of the whole world. His name and fame have spread far and wide and it is an inspiring sight to see men and women from all parts of the world run to see him and get his blessings.

So far no one has been able to bring spiritual life within the daily reach of the common man in every nook and corner of the world so efficiently as Swamiji has been able to do. He has, to a great extent, succeeded to instil into the minds of men, the oneness of all religions and shown that ultimate unity among all nations, and thus amongst all beings, can be achieved only by leading the spiritual life, a life of love, service and sacrifice.

The spiritual Monarch is the upholder, moulder and guide of thousands of men. His divine spirit permeates and supports human beings all over the world. He is the central life-source of his devotees. He has discovered the secret-fountain of eternal bliss and this enables him to establish a subtle bond with others which can never be broken again. In the warm glow of his divine love one forgets all the worldly cares. Unknown to our own selves, he leads us to a world of beauty and joy, and uplifts our spirit. He has become the very heart of the Universe. His trust and friendliness have the power of stirring anyone's heart, with strange bliss. Those who have been subjected to his influence have gained true and lasting happiness.

Various are the ways and means he employs to bring life and understanding into the withered hearts of men. He knows how to bring peace and harmony in the midst of discord. His deep understanding of the daily problems of ordinary men, gives him the power to sympathize with them. His infinite tenderness and his readiness to help those who seek his help, however unworthy they may be, makes him the most adorable and popular saint that ever existed in this world. There is something within the human heart which he alone is able to touch and transform

He has shown practically by the way of his living that in detachment, love and selfless service lie eternal happiness and true life. Although engaged in multifarious duties of the Ashram, yet, his mind is ever poised in tranquillity and he cares neither to acquire nor to hoard. He is ever established in the consciousness of the Atman. He performs every action with his heart fixed in the Supreme Lord, and he is absolutely indifferent to the result of his actions. At the same time, even the most insignificant work is vitally

important for him and he does it to perfection. He has consecrated his life to the service of the Lord, in the suffering humanity. Through the Divine Life Society he serves the whole world in innumerable ways. In the history of the world there is not another saint who has distributed freely such an enormous quantity of spiritual pamphlets and books in different languages, with the simple object of elevating the human mind and showing the way to eternal bliss and peace.

Swamiji's knowledge is profound and scientific. He is known throughout the world as the Supreme Teacher ever known. He has fully understood that if spiritual teaching has to be successful in its aim, in the present day world, it has to be made appealing to every type of mind. So he has probed into the intricacies of the modern life and this enables him to enter into the heart of the modern man and solve his problems. He is not blindly bound and limited by conventional ways of thought. He works according to the Divine scheme. Through his innumerable books, his unequalled store of deep and precious knowledge pours out with a lavishness and ease that will astonish any literary critic. The poetic simplicity and clarity of style of his writings is a rare quality. Reading his books leaves a deep impression upon men's hearts, one that can never be effaced. His way of writing is so soul-penetrating that the mind absorbs the lessons without effort. His words are mystic and sublime and have the power of dispelling ignorance. In the simplest language, the language of the heart, he teaches others how to live a divine life.

Anyone will be wonderstruck and overwhelmed by his generosity. The act of giving seems to give him the greatest satisfaction and pleasure. He almost gets into a trance and forgets himself in the happiness of giving, without the least distinction of caste, colour or creed; he gives away to the deserving and the suffering people whatever he receives, without bothering to keep anything for the morrow.

In short, he has become the hope and strength of the troubled hearts of countless numbers of men, of every religion and nation. Like a sun he sends his rays of love to all. When men are haunted by doubts, when disappointment makes them desperate, and when desires make them restless, they run to this Supreme Sage and it is a rare phenomenon to see them start smiling in his presence forgetful of all their sorrows. He is an infinite mine of happiness and he distributes this generously to all those who take refuge in him.

On the sacred occasion of his 70th birthday, I pray to God to grant a very long life to my beloved Gurudev, the greatest dynamic spiritual guide and master, the very emblem of service and the embodiment of compassion. May the divine spiritual radiations of this supreme Lord ever continue to inspire and guide humanity.

SIMPLE AND CLEAR TEACHINGS

(Sri Signe Aagard, Copenhagen)

I highly love and admire His Holiness. He is a Sage and therefore is full of understanding. His language is simple and clear, which enables us, ordinary people to, understand him and his teachings. His writings have a great significance to me and I am in great spiritual debt to him. He is a world-preacher. May God keep His Blessed Hands over Swami Sivananda and his noble work.

Telegraphic Teachings

I

Pannalal,
Amritsar Rayon Silk Mills,
Amritsar.

New telegraph office opened today. Beloved Pannalal gets first message. You who have supreme devotion, largest heart, wonderful discrimination, keen aspiration, are dearest to God. Self-surrender is direct road to immortality. Self-realization is within your easy reach. May you shine as Jivanmukta, Bhagavata Yogi, sage. God bless you and family.

Sivananda

II.

Omnarayan,
Southern Railways,
Royapuram, Madras.

Thy telegram. You have created spiritual stir in South. You are spiritual emperor now. Lord's will is working through you. Through humility, divinity, selflessness, egolessness and dynamic service, you have conquered all. Service with Atma-Bhav leads to Atma-Jnana. May God bless you.

Sivananda

III

Batra,
Director-General,
Posts and Telegraphs,
New Delhi.

By your grace Sivanandanagar has direct telegraph facilities. Grateful thanks. In the ocean of Satchidananda a telegraphic vibration rose. It was Om. It set nature in motion. World was created. Chant OM. Meditate on Om. Merge in Om. Realize Satchidananda, Atma. Enjoy perennial peace, immortal bliss. God bless you with health, long life, peace, prosperity Kaivalya Moksha.

Sivananda

IV

Vaish
Postmaster General,
Lucknow.

By your grace Sivanandanagar has direct telegraph facilities. Grateful thanks The heart is telegraphic instrument. Divine love is wire that links you with God. Prayer is the message. Send this message now from your heart. God will rush to you immediately. You will shine as Yogi, sage, Jivanmukta. Tat Twam Asi. That Immortal Self you are. Realize this and be free. May God bless you.

Sivanandaᐩ

PROMOTER OF UNFAILING GOOD

(Rt. Rev. Charles D. Boltwood, D.D , LL.D., London)

Once again the anniversary of Swami Sivananda's birthday draws near and we would not wish to be absent from him in spirit. We shall undoubtedly be with him on the great day of ever renewing age in its eternal procession of enduring life.

The hosts will, we know, unite with us all in pouring upon him the Blessings of Spiritual Love and the Conscious Realization of the Unfailing Good he has done for mankind the world over.

* The above four telegrams were sent on the occasion of the installation of telegraphic equipment at Sivanandanagar Post Office. (Previously telegrams were conveyed by 'phone to Rishikesh Post Office.)

Divine Messenger

Rev. Dr. John H. Manas, Ph.D.

(President, Pythagorean Society, New York)

Through the centuries past, the Divine Intelligences Who rule the destinies of the world, have never left man alone in the process of his spiritual unfoldment. Many great souls appeared periodically on earth as teachers, philosophers, saints, founders of religion and moral reformers, Avatars, Buddhas, Christs. All of them taught and guided men and when needed they even gave their lives for the emancipation of the childern of God in their onward march to perfection and immortality, which is the ultimate goal of all. One of the great lessons that all of these teachers and Divine Messengers preached was the Brotherhood of Man and the Fatherhood of God.

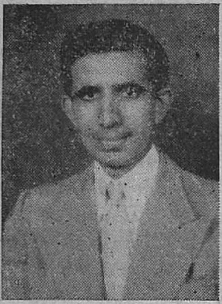
In the 6th century B. C, a concerted spiritual movement was launched for this purpose. God sent Gautama Siddhartha Buddha to India, Confucius to China, Zoroaster to Persia, the High Priests of Isiris to the Temples of Egypt, and Pythagoras to Greece. All these great and divinely inspired men taught the same one lesson and through their own example in life opened the Path for humanity to follow.

Again today, in the most difficult and chaotic conditions, a galaxy of great souls have been sent to the world to teach the same lesson to their fellow-beings. One of these great and divinely inspired teachers, philosophers, reformers and religious leaders is our beloved friend and Brother in Truth, Sri Swami Sivananda, of India. I know this indefatigable worker for truth since several years. I have read most of his excellent works. I follow his brilliant Path, as of a star of first-class magnitude not only on the horizon of India but all over the world where his message has been spread. Through his teachings, his ceaseless efforts and exemplary life, he shows the Path of Truth and assists millions of sincere men and women all over the world to wald on this Path which leads to Peace, Bliss, and Immortality.

India must be proud for having given such a noble son to the world in the person of Swami Sivananda. The Pythagorean Society, recognizing his great work, has honoured him with an honorary membership in the Society. All Pythagoreans on the occasion of the 70th birthday of our dear friend and Brother in Truth are rejoicing for his great achievements. We wish Swami Sivananda many more happy returns and we all pray to God, the Almighty Father of All, to keep him in good health, extend his stay on earth and to continue to inspire and guide him for the continuation of his great spiritual work which is so much needed today for the Peace of the world and for the Brotherhood of Man. And as Democritus said: "A wise man may traverse the whole earth, for all the world is the fatherland of a noble soul."

Incarnation of Truth, Love and Purity

Sri B. P. Bhuva
(*Mombasa, East Africa*)



I came into Gurudev's contact by correspondence on the advice of my friend Mr. N.P. Chaturvedi of Nairobi, in July 1955. From the very commencement of my correspondence he is replying as if he knew me since very long. I receive the utmost care, protection and love of a father from him since that time onwards.

Gurudev has attained complete perfection in all aspects of life. He possesses divine powers beyond the reach of a human being. To me, he is God on this mortal earth. Whatever he preaches, writes or acts is cent per cent true as he is incarnation of truth, love and purity. His writings are clear and are explained in a very simple way. They are lucid and appealing and, as such, go straight into the heart. Nothing is left to be argued or doubted in them. If followed, the results are excellent, undoubtedly. They contain solutions for all problems, be it religious, social, political or of any kind.

Those who have had the best luck were able to have his *darshan*. Persons who came or are in contact with him by correspondence are fortunate, and those who wish to have his *darshan* or come into his contact will surely be happy to realize that they have done something worthwhile in this life.

On this most joyous occasion of Gurudev's attaining 70 years of age and achieving higher and higher status in spiritual life, I fervently pray to Lord Ganesh to bestow on him long life, buoyant health and glory to his name.

OUR INSPIRER AND REDEEMER

Yogiraj W.R. Puddicombe
(*President, Divine Life Society, George Town, Br. Guiana*)

Swami Sivananda's books are truly wonderful, enlightening and inspiring. They are a treasure. His graciousness is divine.

We shall always be happy, cheerful and exalted when we are despondent and unhappy, by thinking of his enlightening and true teachings. We shall be blissful when we attain the Truth and Light that he is trying to infuse in us. We shall be gladdened when we think of his great splendour and glory. We shall be comforted when we think of his great love for us. We shall be peaceful when we think of his efforts to bring peace among men. We cannot describe our joy and gratitude to see the great divine work he is doing for the good of mankind. We feel extremely overjoyed to see that our country is included in the orbit of his divine teachings and inspiration that are bringing solace to the suffering humanity all over the world, and we have resolved to do more for the Divine Life Society. We sincerely pray that we shall be always blessed by his guidance and comforting grace.

An Astrological Reading of the Life of Sivananda

Sri Edouard Conneau-Symours
(Chaville, France)

It is not necessary to be well up in astrology to understand how Swami Sivananda's horoscope corresponds to what we already know of his character and life.

The "Royal sign of the Lion" arises with the "Dragon's Head" conferring upon him dynamism, vitality, great nobility, strength of character, and high aspirations. He has the makings of a "leader."

The Sun, jointly with Mercury, is in the first house of the "Virgin," at the trigonal of the Moon. This configuration assures a subtle and methodical spirit, a supple and bright intelligence, a critical spirit and a great faculty for studies writing and speech.

The moon in house No. IX, the Bull, shows a taste for travelling, strong intuition, religious feelings and a sense of mysticism.

One of the most remarkable configurations is formed by:

Neptune and Pluto (Sextile M.C.),

Saturn and Mars (Trigone), and Uranus and Venus.

This configuration characterizes a high spirituality, a great psychic receptivity and Yogic powers.

We know that Neptune is "the planet of the Divinity." Its culmination in the aspects of this theme means that Swami Sivananda as well as other Mahatmas (Sri Aurobindo, Swami Ramdas) have conquered the "Invisible Kingdom." The conjoints, Uranus and Venus, in the scales show Swami Sivananda's inclination towards Arts, especially to Music.

His medical vocation is indicated by many characteristic signs. Jupiter, the "grand benefique," holds the sign of Scorpion meaning transmutation, regeneration and healing.

The Sun and Mercury are conjoints in house No. I, in the *Virgin*,—pre-eminently a medical sign—and in the trigone of the Moon.

Saturn, master of the house No. VI (illness), is in conjunction with *Mars*—planet of the Medicine.

Finally, Swami Sivananda's talents as an "instructor" are testified by the union of Mercury and the Sun (No I).

Are there some bad aspects in Swamiji's astrological theme? Certainly. The harm onic aspects prevail over but there is a serious dissonance in *Saturn and Mars*, being conjoints in house No. XII (*Lion*) and in the square of *Jupiter* (*Scorpion*) in house No. III.

This configuration seems to point out that Swami Sivananda has to overcome a great tendency to anger, obstinacy and a spirit of domination. On the other hand, there is also an indication of dangerous enmity in the human plane as well as in the invisible plane. This, too, has also to be removed. Besides, it is seen that in travelling he has been very often in great danger.

The "dominant" of this remarkable theme is:

Sun, Moon, Neptune, Mercury.

The *Sun* is the mark of an active, rational dynamism.

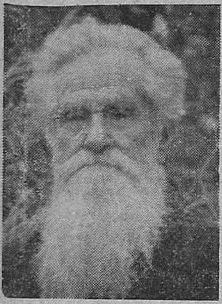
The Moon and Neptune are of a receptive, intuitive, feminine quality. *Mercury* corresponds to the reasoning, intellectual and mental activity which gives credit to Swami Sivananda's rich erudition and great talent as a writer.

In short, this Horoscope appears beyond all question as that of a remarkable personality in the spiritual plane as well as in the intellectual and constructive plane of action. Swami Sivananda appears to us as one of those great Yogis who knew how to make a link between *Jnana Yoga*, *Bhakti Yoga* and *Karma Yoga*.

The recent *Jupiter's* ascending passage and the next one of the same planet over the *Sun* (September) show us that Swami Sivananda's glorious effulgence will manifest more than ever. In this age of painful trials, may his celestial message give the world hope, peace and cosmic love.

Receptacle of Wisdom, Love and Light

Sri Nicolai Demidov
(*Hovsta, Sweden*)



The teachings of the old Masters are now not only nearly forgotten, but are so misinterpreted as to lead people into the opposite direction from the One Almighty Creator to the dark forces of mammon.

Humanity, in its spiritual eagerness, is waiting for a new Avatara to appear soon, but only a few see that there already have appeared many such Avataras, spreading the Light of one, eternal Truth in a colourful enunciation of a prism, as it were.

We acknowledge Swami Sivananda as one of the greatest loving benefactors in the human history, in the spiritual field, whose teachings are of a universal character, acknowledging practically the one, basic Teaching of all the great religions of the world. Swamiji's teachings are most effective because he lives them in his own daily life, serving selflessly, in fact, 20 hours of the day, goaded by his great love for humanity. His writings are full of deep wisdom but could be understood by all. They pertain to the art of living and the eternal law of Truth.

Knowing that the spiritual way varies from individual to individual, he has the ability, through personal contact and letters, to give everyone what is exactly suited for the particular seeker. In spite of his immense correspondence, he gives reply to every letter and magnanimously sends his many books all over the world. His universal love is therefore freely reciprocated by gifts and donations, enabling him to meet the expenses of his grand activity.

His warmth of love and the light of his wisdom draw even the leaders of nations to visit him and get some guidance for their activity. Swamiji accepts all with the same love and respect, no matter whatever the seeker may be in his secular position, or spiritual growth.

Just this grand activity, imbued with love and wisdom, which is almost impossible for a single human being to consummate, is the proof of his direct contact with and the sight of the Eternal Source Itself.

May the all-pervading Wisdom, Love and Light shine through Swami Sivananda for many years to come, for the benefit of mankind.

Promoter of Universal Well-being

His Holiness Sri Yonosuke Nakano

(Founder, Ananai-Kyo, Shimizu City, Japan)

I deem it a great honour to offer my felicitations on the occasion of the seventieth birthday of Swami Sivananda.

I, too, am seventy years old as he is, but I was born on July 23rd, only a little earlier than him. In our country it is said "seventy years of age is rare old," and we have a custom to celebrate the seventieth birthday.

Swami Sivananda has been working day and night, outdoing the youth, for the sake of promoting the well-being of mankind and fostering peace in the world. I believe he has never felt his old age. It is, therefore, a matter of commendation that we, though old, are still keeping on our significant religious movements.

It is regrettable that current trends in the world have not taken a favourable turn yet. Consequently, the spiritual or psychical side of the present civilization is losing its hold more and more, much to the unhappiness of the people of the world. I firmly believe that it is impossible to remedy the present state of restlessness and suffering without striking a balance between material and spiritual aspects of life.

In this sense, I should like to submit my highest esteem and congratulation to Swami Sivananda, who is one of the leaders in the religious world, and I wish that he may continue his spiritual work of great significance.

LIGHT DIVINE

Sri Ida M. Hall

(Auckland, New Zealand)

In remotest corners of this lovely planet, we, the members of the Divine Life Society, joyously unite on the sacred occasion of the birthday of Swami Sivananda and respond to his clarion call: "Come, come! Walk in the footsteps of the great Saviours and Saints of the world ......Tread the spiritual path and attain God-realization."

There is an unprecedented world-wide reawakening of all people who recognize this profound truth. Religion is the most deeply felt human need of all mankind. Not for an hour, or just a day, but the entire life of Swami Sivananda is dedicated to the practice and propagation of true religion.

In a world where all is transient, his zeal for selfless service burns like a flaming fire. The imperishable streams of Divine Light, emanating from our Eternal Father, through the Son, flows as a perpetual spiritual current of purity and goodness unto Swami Sivananda.

We are conscious that, at Ananda Kutir, on the banks of the Holy Ganges, the streams of the all-pervading, Heavenly Light are deflected from our Sage Sivananda, throughout the world.

Sivananda's Influence in South Africa

Sri Louis Mullett
(Pretoria, South Africa)

The Yoga Philosophy of India which, also includes the gospel of Vedanta, came to the shores of South Africa, in a newly interpreted form, from the mighty pen of India's great saint, Swami Sivananda, and with it came the great ideals of his mission, and also news about the wonderful activities of the Divine Life Society, first established in Durban in 1948.

In Pretoria and the surrounding towns, the Divine Life Society, came to be known in 1953, and further progress began in 1954, while in 1955 the science of Yoga made tremendous strides, especially through the publication and dissemination of the teachings of the great Saint.

Now in 1956 and with the coming of Swami Sivananda's seventieth birthday, the Yoga Philosophy has been firmly established in the lives of men and women here, and not only classes on Yoga are being regularly held, but enquiries about this ancient science are daily coming forth, and a great awakening is taking place.

These achievements are also being witnessed in Durban and the other branches of the Divine Life Society in South Africa, which are all under the guidance of Swami Sivananda. This stupendous progress and awakening illustrate the saint's great spiritual service and his divine love, which are channelled through the Divine Life Society and the dynamic means of his monthly magazines and books, which instil a real experience of his light and guidance in the minds and into the actions of men and women, who feel as though they were actually in the presence of the Swami and in the surroundings of his Ashram in India.

From Swami Sivananda's pen flows his thoughts as the sun-beams flow into a room, but his spiritual rays penetrate into the souls of men, creating new life for all through divine love, the principle of which is ultimate unity, beyond all finite limitations, beyond space, time, duality, and judgment, its one and only purpose and its nature and reason being to flower the Good and the Beautiful in us. That is what this great sage is doing—building our bodies anew, purifying our intellects, expanding our consciousness, healing the sick, comforting the weary, suffusing our souls with his thoughts of compassion, divine love, understanding and peace.

We cannot really grasp this fact, that one of the greatest teachers and prophets of the present age is Swami Sivananda, who is with us in this Southern Hemosphere here, in spirit, changing us and the world with the greatest of India's ideals, Yoga.

Some 65 years ago, Swami Vivekananda the great monk of the Ramakrishna Order, spread in America these same high ideals of the Indian Philosophy, and these ideals were later carried there by Swami Yogananda, and today we are experiencing the same progress here in South Africa through Swami Sivananda's writings and through the toil and love of the Divine Life Society which, in humble service to our Master, is

bringing light and joy into our lives and into our homes.

On this great occasion, we wish the Blessed Saint many returns of the day and a happy birthday of Bliss, and God's guidance, in the years to come, to his work of redeeming this world from Maya and materialism, bestowing spiritual realization and peace.

Diffuser of Dynamic Spiritual Force

Gen. R. Said Sukanto

(*Head of the Indonesian State Police, Jakarta*)

It was a Divine privilege for me, while on a State visit to India, in October 1955, to be able to visit the 'Abode of Bliss' *Ananda Kutir*, and to meet in person Sri Swami Sivanandaji Maharaj.

During the few hours of my stay there, I was deeply impressed by the tremendous activities of the *Ashram*, and I was accorded a spiritual feast of no comparison, while experiencing the immense, loving care of Swamiji.

He presented me with numerous books containing his treasured teachings on Divine Wisdom. Since then the flow of other books and periodicals to me has gone on, besides also especially his most inspiring letters answering mine.

In April 1956 he deemed me worthy of establishing a Divine Life Society in Djakarta and in June 28th, 1956, the Djakarta Branch became a reality.

Under his magic guidance, no effort was necessary for propagating his teachings. People became interested and were hungry for spiritual wisdom of his system. It was a smooth operation; the Divine Mission was building up on its own.

Words fail to describe properly the dynamic force emanating from our Swamiji. We, in Indonesia, are grateful for this growing spiritual force under his guidance and loving care, being the only means to balance this shaken world, to bring harmony between matter and spirit.

May God, the Merciful bless Swami Sivanandaji with lasting health, and long life.

May all those who surround and follow him be given the great joy of witnessing the fulfilment of his ideals of world-brotherhood and universal peace.

GROWING WORLD-INFLUENCE

(*Sri Victor C. Smith, Victoria, Australia*)

We have watched the expansion and growing world-influence of Swami Sivananda's work since we first learned of it some years ago.

We thank him again for his kindness in writing us inspiring letters, and sending us his valuable books for our study and propagation of philosophical truths.

We send our best wishes for the peace, progress and prosperity of the Yoga - Vedanta Forest University, and of those associated with its great work.

Most Renowned Sage of Our Age

Miss Dhanpattie Singh
(George Town, Br. Guiana)

Since my childhood, the mystical and spiritual call of Bharat Desh has dominated my fancy, thrilling my imagination, and arousing the warmth of my youthful enthusiasm. But inspite of this restless feeling to drown myself completely into the deep ocean of India's spiritual lore, to study the sublime teachings of her Yogis and Munis, I made no progress, until one day, as if drawn by a powerful and mysterious force, unseen but yet understood, I came in possession of one of Swami Sivananda's enlightening books which through the tireless and unceasing efforts of Sri W.R. Puddicombe (Chairman of the local D. L. Society Branch) have gained wide circulation in this colony. On pursuing the contents of Swamiji's book, which was so thrilling and illuminating, I can truthfully say that I at once realized that I stood at the gateway to Enlightenment, and ever since then I have never let one single day pass without reading and inwardly imbibing some passages of Swamiji's great books. I say 'great' for want of a more adequately expressive word. I have also since discovered that there are many, who, in search of Truth, have come, like myself, to the conclusion that Swami Sivananda's books are charged with an almost limitless energy and a truly infinite, divine power. At certain times, when I seem to be in a receptive mood, his teachings penetrate into my mind, body and soul, as it were, giving me a rare feeling of exquisite joy and spiritual energy.

In fairness to all that is good and sublime, I realize that at this moment, when the whole world seems as if rent by misunderstanding, bitterness and strife, when the human race and all life seem doomed by deliberate acts, born of the stupidity and selfishness which are so strongly ensconced in human nature, only the divine and sublime teachings of Swami Sivananda could save us.

His divine teachings about God, Truth, Love and Peace are a revelation. Only now do I have a glimpse of the Truth—the Truth proclaimed so boldly in all the sacred scriptures of India but brought to me at this moment by a Saviour of the World—the Truth that I had been hungrily seeking after. Sri Swamiji has interpreted and unfolded the Truth as no one had done before. He is truly a spark of Truth, Light, Knowledge and Faith, come down amongst us to the Real from falsehood, to rent asunder the darkness with the rays of Divine Light, and to establish Immortality of the Spirit in this mortal world. We find solace, comfort and happiness from his uphold divine teachings.

Swami Sivananda, true to the life he lives, teaches and preaches, relentlessly and clearly shows the way to lead the Divine Life so that we, in our day-to-day life, may taste the virtues of truth, purity, love and peace, for, with such attainments we will be comforted in this unhappy, mundane world of vice and corruption. Swamiji awakens in us the true urge for spiritual enlightenment and shows the various means and methods of attaining the goal, God-realization.

What I sincerely admire about Sri Swamiji's teachings is the fact that they are entirely non-sectarian and can be adopted by the spiritual aspirants belonging to any religion. He shows us that the ultimate goal is one, and encourages each one according to one's tradition and

temperament. His teachings include the messages of all religions, cults, sects and creeds.

Swami Sivananda teaches the gospel of universal love so that through love we may create a spiritual reality of oneness and fellowship. Love as taught by Swami Sivananda, the greatest and the most renowned Sage is not really a question of flame meeting flame, but spirit calling to spirit. He has called on us to develop pure, cosmic love towards all living beings. Pure, perfect love is Godliness. Perfect love is characterized by unselfishness, purity, spontaneity and irrevocability.

Such pure love breaks all bounds, pulls down all barriers, annihilates all limitations of caste, creed, sex, nationality, and social position, and flows perennially and equally towards the entire universe, just as the sun shines equally upon all. Perfect love is the creative force of humanity, which triumphs. It is the true key to divine life, that which paves the way to the Infinite. Pure love never claims; it ever gives. Pure love never suffers, never resents, never revenges.

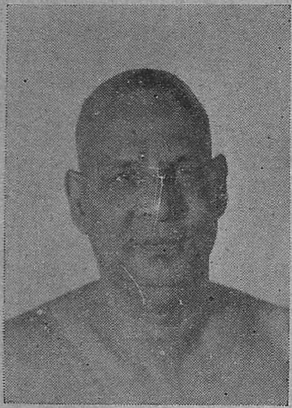
Pure love asks for nothing in exchange, it throws itself out without restriction or reservation. It carries a burden without feeling its weight, however heavy it might be, and it never gets weary. It considers nothing as impossible, and is ready to suffer anything. Such love is eternal. Swami Sivananda teaches and helps us to develop this divine, perfect love for our fellow-beings and for our Creator.

Swami Sivananda has truly given us the key to peace or absolute serenity or tranquillity, wherein all whims, day-dreaming, imagination, selfishness, moods and impulses, emotions and instincts, cease entirely and the individual soul rests in its own native pristine glory of infinite bliss and eternal sunshine, where all distinctions vanish altogether, and where desires and cravings are drowned in absolute spiritual satiation.

Let us all carefully consider and follow the teachings of this illustrious Son of India and Guru of the World, Swami Sivananda. He can lead us all, wherever we may be, along the path of God-realization to perennial Joy, eternal Bliss and Divine Peace.

Poems of Swami Sivananda

I. MATTER AND ENERGY



God created at first energy and matter,

This is the first pair, or couple.

But there is no such thing as matter ultimately.

It is all Energy alone.

Matter is only spirit in manifestation.
Matter is an appearance of spirit.
Matter and energy are one.
Matter is gross energy.
The body is a gross form of Prana.
Prana is a subtle form of mind.
Matter and Prana are forms of mind.

II. WHAT IS ATMA ?

Atma is your innermost Soul.
It is the support for mind, body,
Prana and senses.
It is the Substratum of this world.
You obtain everything by realizing Atma—
Apnoti Sarvam.
That which is all-pervading is Atma.
That which absorbs everything is Atma.
That which enjoys everything is Atma.
That which is the essence of everything
is Atma.

III. PRAKRITI AND PURUSHA

A blind man cannot see,
But he can walk.
A lame man cannot walk,
But he can see.
If the lame man sits
On the shoulders of the blind man,
He can guide the blind man.
The blind man can walk.
Both will reach the destination.
Even so, it is with Prakriti and Purusha.
In the Sankhya Philosophy,
Prakriti is like the blind man.
It has no consciousness but is active.
But Purusha has consciousness and is
static.

When Prakriti and Purusha are united,
Creation starts.
Prakriti creates
With the help of the Light
Of the Consciousness of Purusha.

IV. SECRET OF ABUNDANCE

You might say,
"I will give only to the deserving."
But the Ganges says not so,
Nor does the mango tree or the sun,
Nor does air, or earth, or fire.
He who gives and gives, shall live for ever.
Give, give, give, give.
This is the secret of abundance and
immortality.

V. THE CREEPER-MIND

A creeper grows.
You allow it to ascend on a stick.
Every day you tend it,
And bend it in the direction you want.
If you do not tend it for a week,
It will move in its own way.
It will not serve your purpose.
It will look ugly.
Even so, you must tend the creeper-mind
daily.

Then alone can you bend it easily,
Can mould it properly,
Can control it easily.

Messenger of Truth and Love

Sri Sivananda-Rita
(*Sydney, Australia*)

Nearly two thousand years ago the Son of God walked this earth with the Son of Man, to bring Light to a world that was dark with the veil of ignorance, "having the understanding darkened, being alienated, from the life of God through the ignorance that is in them, because of the blindness of their heart." Through the years man has engaged himself in all branches of activity bringing, with the march of time, new inventions, new ideas for his comfort and enjoyment, but still he finds no contentment, his love being with the things of the earth.

How much better would man be, if he would set his affection above his trumpery vision, and prepare himself for the realization of the Divine.

Once again God in His wisdom and compassion sends a messenger of Love and Truth, Swami Sivanandaji Maharaj, a Holy Spirit, a kind and loving master. His Holiness has taken birth for the salvation of mankind, to redeem man from the folly of his spiritual ignorance. He was led by compassion for suffering humanity and so he began to minister to the sick and the suffering. He knew that the core of a disease must be tapped before a permanent cure can be effected. It is with this knowledge that he showers his blessings on those who will halt and listen to his wisdom. He teaches "Serve, love, give, purify, reflect meditate, and realize."

Swami Sivananda, our beloved Guru, encourages and guides us with his wisdom: "Cultivate virtues and eradicate vices. Dissolve the ego; find the one blissful Self indwelling all beings. Be a lamp unto yourself and a Light unto the world.

His teachings are pearls of wisdom, the attainment of which gives strength, clear vision, health, long life, and contentment which man has failed to find in spite of the advancement of the sciences.

Swamiji says: "Attain illumination and illumine the path of mankind. In this world enshrouded in the darkness of materialism and disbelief, keep bright the flame of spirituality and Godliness. Illumine with the flame of wakefulness the gloom of ignorance and spiritual slumber. Be vigilant among the heedless. Be ceaselessly active among the slothful. Be prayerful. Hold aloft the flag of divine living, the flag that leads you on from the unreal to the real, from darkness to eternal light, and from death to immortality."

The time is at hand when we should meditate and practise the teachings of Swamiji. He exhorts: "Enquire 'Who am I?' Know the Self." Without understanding oneself, what is the use of trying to understand the world? What is the use of knowing about everything else when one does not know what one is?

In this twentieth century, our Holy Master sends rays of Light to save man from his suffering. Has man enough faith to tread the path that leads to perfection and Truth? Has he the tenacity and the will to renounce and sacrifice to attain spiritual perfection? There is no time to lose. If man wants salvation, he must meditate on Truth, be an example in true progress, and not a danger to the man of tomorrow.

Birthday Sonnets

Dewan Bahadur Sri K.S. Ramaswami Sastri
(Madras)

I

Sivananda ! O happiness Divine !
O young in spirit, though full seventy years,
Have passed away since o'er this vales of tears,
Thy star of inner bliss began to shine
As o'er the agitated and bitter brine
The full moon shines.
Thy thoughts through human ears
Do reach all hearts and quell the passions fierce
Of men enslaved by thoughts of "I" and "mine."
Thy holy gospel pure we gladly greet—
"Be good, do good, serve, love, give,
Purify, meditate, and attain eternal bliss."
O give us all thy heavenly Ganga sweet
Of speech and song which comes from thy soul's high
Himalaya of inner ecstasies.

II

Thy Poorna Adwaita Gospel's true and high,
Thy Poorna Yoga Gospel's high and true.
The former doth our inner strength renew,
The latter dispels hate and darkest dye.
The formless Lord has, like the azure sky
Which is but formless space though seeming blue,
All names and forms, and to our human view,
Is father, mother, friend—afar and nigh.
I have thy ancient Vedic teaching sought
And won by its true aid my inner peace
And outer calm and perfect mental poise
To all the warring men thy works have brought.
An inner spring tune with its vernal breeze.
May all the nations hear and heed thy voice.

APOSTLE OF PEACE AND BROTHERHOOD

Sri Alfred W. Parker
(Oakland, California)

Sri Swami Sivananda's 70th Birthday is not only celebrated by many people in his native land, but by his devotees all over the world. William James wrote once : "The best use of life is to spend it for something that outlasts life." In this sense Sivananda's influence will outlast his life; his earthly existence is well used, if we remember only his many creations in India—the Yoga-Vedanta Forest University, the Nature Cure Clinic, the Ayurvedic Pharmaceutical Works, the Divine Life Society, etc. But he is much more than a Founder of organizations and institutions. He is one of the finest spiritual teachers, a philosopher of clear concept, an apostle of peace and brotherhood, of religious understanding and tolerance, a propagandist of the Science of Yoga for physical and mental well-being, and last but not the least, a vegetarian who embraces all life with respect. He is an example of lifelong service for humanity, an example for East and West. For him are Shakespeare's words in *Julius Ceasar* valid :

> "His life was gentle; and the elements
> So mixed in him, that Nature might stand up,
> And say to all the world; "This was a man!"

Therefore we all hail Sivananda on his 70th Birthday and wish him many returns of that day.

Call Divine

Sri J. S. Thomas
(Freetown, West Africa)

Prostrations to Lord Siva on this auspicious occasion of the birthday of Swami Sivananda. Prostrations again and again. May the Great One who is everywhere bless the Swami with a long life and prosperity.

Whenever devotion to God, noble aspirations and the divine urge have inspired the hearts of men, they have turned to the East—and rightly so ; for, from the East came our Western religion, Christianity. The Eastern Magi recognized and declared to man the Divinity of the Infant Jesus. The day is dawning when the West will return the visit and pay homage at India's shrines. It will be a holy pilgrimage but the pilgrims will take the path singly, in spirit, "alone, yet not alone."

I had the call, and, led by a secret hand, through many weary, faltering strides, pitfalls and lessons, I found myself face to face with Swamiji. May Lord bless all those who pointed the way. "I will take a special interest in you......Whenever you find it convenient, try to visit India and come to the Ashram, your ideal spiritual Home," he said in his first letter to me—which I so much treasure—admitting me into his great family of students. Since then, torrents of religious books, pictures and letters, crutches for the limping aspirant on the difficult path of Yoga—have come to me from Rishikesh. I feel his presence keenly when in trouble and periods of gloom bring him near and his voice calls to me "Remember I am here."

Thanks to great souls like Swamiji and the great *dharma* he has set himself to foster. May God bless his every effort and grant him long life.

'DOCTOR' OF OUR SOUL

The Hon'ble Sri B. Ramakrishna Rao
(Chief Minister of Hyderabad)

Every *jiva* possibly has to know that he is *Siva*. This great task of knowing one's Self is an eternal duty of every *jiva*, and possibly unless one has fulfilled this task, one does not get an opportunity to do God's work detachedly, to lift up all other *Jivas* who are struggling to reach Him in their own respective allotted spheres. Some may have and some may not have the *sakti* to struggle up, but each seems to be irresistibly drawn to the achievement of some great unknown want.

Swami Sivananda is one of those rare beings who have reached the unknown and are fortunately ordained to take care of the struggling humanity and to distribute whatever is the most ardently desired thing, which may be Love in its all-embracing aspect.

The greatness of Swami Sivananda is known to Swami Sivananda himself. From the profession of doctor, in the usual sense, we understand that he has now become a 'doctor' of our souls. My only anxiety is to know how far people in general would take the opportunity to benefit by his teaching which emanate from his great realizations and live up to one of them, or some of them, or, if possible, all of them.

My prayer is that the great Swamiji may be spared for many more years to show us the light. I offer my humble salutations.

Redeeming Value of Sivananda's Teachings

Sri Miguel A. Garrido Gil
(Havana, Cuba)

Although I have known H. H. Sri Swami Sivanandaji Maharaj only for a very short time, I can assure the readers that his teachings contained in his various books and *the Divine Life* magazine, have done me immense good and I have acquired invaluable knowledge by perusing them and have found peace and joy through their practice.

I am sure that many other readers will also testify likewise, and I wish that all politicians and rulers of all the nations of the world would have the wisdom to take notice of the voluminous works of Swami Sivananda, and abide by the universal code of ethics and spirituality counselled through them. Indeed, thereby humanity will find itself in a much better position than now and would be relieved of the tension and restlessness created by the prevailing state of chaos and disorder in the various spheres of life and among the nations of the world.

Swami Sivananda's message is not confined to a particular community, or a single nation, or a single problem, but it stretches itself to all over the world, covering all the problems of life the basic cause of which is none other than spiritual poverty.

Let us all try, specially those who possess the gift of speech and talent for writing, to transmit enthusiastically the truths taught and proclaimed by this great saint who is actually considered in India as an Avatar—so that by awakening and fostering the spiritual values, which tend to make the human existence worthy and beneficial, a new era of peace and goodwill may be ushered in.

May my feeble and humble voice be heard by the rulers of all the countries of the Americas as well as by all other nations. May these humble words of mine add to the endeavour of the great Master, who works for the welfare of all mankind.

WIDE PROPAGATION OF THE SCIENCE OF YOGA

(Prof. E. Isseberner-Haldane, Frankfurt, Germany)

Many years ago it was Swami Vivekananda, who taught Yoga in the Western countries. He was followed by Swami Ramacharaka and much later, Paramahamsa Yogananda, to keep up the Mission of the East. But it is the great merit of Swami Sivananda Saraswati that he is spreading the Science of Yoga wholesale-wide to all humanity and connects himself with every seeking man and woman who wishes to be taught that science, entirely through the means of mail. He teaches through his numerous writings which are published in many languages, and also by correspondence. Really, Swami Sivananda Saraswati proves to be a great servant of humanity.

The Divine Mother in Sivananda

Sri M. Sivaramakrishna
(*Madras*)

Our Gurudev is like a mother to us. The mother brings forth the child into the world, teaches it the meaning of life, how to live well, how to react to different circumstances in a worthy and beneficial manner, how to acquire knowledge and apply it practically. She nourishes the child and protects it from danger constantly. She never takes food unless the child has eaten, and will not sleep unless the child has gone to sleep, and will get up any number of times in the night for the child's sake and is even prepared to give up her life for its sake.

A good mother teaches the child in a way the child understands and learns easily. By her own example she lets it imitate her and learn by practice.

A moment's reflection shows that our Gurudev does all these for us in the spiritual field. He protects us, nourishes us, guides us, blesses us, prays for us, shows us how to get on in this world in such a way that our life is not wasted. He shows us the path to God-realization. Without Gurudev we cannot recognize or understand the path to God-realization.

How sweetly and simply he teaches us! He is not a Guru whom one should hold in awe and fear. He is sweetness personified. He never rebukes anyone in a way that hurts, but only by sweet persuasion does he correct the mistakes of others. Just like a mother he teaches us by his own silent, divine example than by good irksome discipline. The mother shows the child the moon and stars and sings lullabys to it sweetly so that the child comes to love nature and revere God's works. She tells the child in simple words, "do this, do that." Just like that, our Guru-mata teaches us in simple and sweet words, "Be good, do good. Eat a little, drink a little, pray a little," and so on, so that by gradual and interesting processes, we, the ignorant children, can acquire discipline of mind and body and come to love God and Godliness. The mother does not thrust knowledge or discipline down the child's throat but imparts them in such a way that the tender mind can learn them slowly but surely and at the same time come to love and revere and follow what has been taught. Our Guru-mata is teaching us spiritual truths in the same manner and no teacher but a Mother can do likewise.

When the child is hurt or suffering or is sick, there is none in the world except its mother who can comfort it and make it healthy and happy again. So also when we are suffering or fall sick and when no one can comfort us, we always approach the holy feet of our Gurudev as children approach their mother for comfort, and Gurudev takes us close to his heart and with his sweet kindness give as back the happiness that we have lost. When we are with him, we need not speak to him at all, for in his presence, we learn so much, our minds are uplifted, made serene, and filled with noble thoughts and all the sores and wounds acquired during our wordly activities are healed and forgotten and we are in a state of bliss. A communion like this is possible only by the bond of the deep love that exists between mother and child.

In history, we find the influence of noble mother as on Sivaji and Gandhiji. Sivaji's mother had inculcated into him

the traits of heroism, nobility, piety and patriotism. So was the case with Gandhiji. The seed of spirituality was sown in the mind of Gandhiji, in his childhood, by his mother. We refer to our country as motherland, and to our Language as "mother tongue." The calf cries, *amba*, i.e., "mother." Motherhood is the divine force that actuates all humanity, and is dynamic in expressing itself through the moulding of children.

The Guru is the spiritual mother of the disciple. Our Gurudev, Swami Sivananda, is a true symbol of this aspect, the symbol of the Divine Mother. Let us, therefore, acquire a proper Matri-bhav towards our Gurudev. One cannot have this Bhav for Guru unless one has the complete self-surrender, faith, trust, love that a child has towards its own mother. The Guru as Mother is the sweetest and the most inspiring means to reach the Divine.

SYMBOL OF DIVINE LOVE

Dr. Annie Anex

(Geneva, Switzerland)

Swami Sivananda embodies in himself the Lord's aspect of the universal creative Love, manifested visibly in human features. He is a perfect example to show mankind how the powers of the Soul, ceaselessly at work throughout the whole Creation, can act actually in harmony through a fully realized Saint. The presence of Swamiji amongst us all in the middle of the 20th Century is one of the great Divine Signs by which God gives to His creatures His enternally vigilant and benign love and help.

I am unspeakably grateful to have been guided, step by step, as a sincere seeker after Truth since youth, to enter into personal correspondence with Swamiji. It means for me the crowning of all my endeavours on the spiritual path since more than 50 years; it means the crowning of the purpose of the whole of my life. I pray with every breath to the Lord to bless our dearest revered Swamiji with health, long life, peace, prosperity and Eternal Bliss.

He Lives in a State of Pure Consciousness

(Sri Carlos R. da Silva, Lisbon, Portugal)

Swami Sivananda has illumined the Word of the Lord by his inspired teachings. He is doing great work, in the spiritual field, for fostering the unity of all Nations and for a higher and better understanding among all people.

I see in Swami Sivananda a Divine Life which helps to clear all minds, hearts and souls, pure or impure, living in all parts of the world. The Holy Ghost reincarnates in the perfect human beings and Swami Sivananda is one of them. I am a believer in God-man, He is such a one. His personality is sacred. He lives in the state of Pure Consciousness.

Fountain of Inspiration and Hope

Sri Kanagarasa
(Colombo, Ceylon)

In this world of tears and sorrow, Swami Sivanandaji introduces the fountain of Universal Love and exhorts :

" Serve, Love, give ;
Purify, meditate, realize ;
Be good, do good.
Be kind, be compassionate ;
Adapt, adjust, accommodate ;
Enquire, 'Who am I'
Know the Self, and be free."

This is the essence of the Swamiji's Message. He brings unto mankind at this most trying hour, the torch of peace, love and tolerance and he translates his preachings into actions which stand out as a fountain of inspiration and hope to a suffering world.

There were Sages and Saints who were great scholars and lovers of Nature. But their Teachings were not very easily comprehensible to the ordinary layman as those of Swami Sivanandaji's. Neither can it be said that they were accessible to the ordinary man. The people thought of them as men passed of mystic powers and trembled even to approach them. It is Swamiji's simplicity and closeness to the mass mind that has brought him a multitude of devotees and admires. It is also this that is responsible for imparting to the masses, in a language understood by them, the correct and the ideal way of Life. He guides the down-trodden masses through the Divine Life Society.

Swamiji is a Yogi of the highest order. In his books and teachings is to be found a harmonious blending of the different paths followed in Yoga for Self-realization. Every book of his inspires and interests the reader with new cravings and hopes and transforms his life and sets it in line with the Divine Message. His message dispels all doubts and guides the spiritual aspirants towards the attainment of the goal of life. Swamiji beautifully portrays the attitude of a devotee in the following prayers :

"O Lord ! I know not
What I ought to ask Thee.
Thou only knowest what I want.
I surrender myself unto Thee.
I open my heart unto Thee.
Thou art merciful and omniscient.
Thou knowest fully well
The interior of my heart.
Let me accomplish Thy Will.
Make me Thy instrument
For the unhampered play of Thy Lila."

Salutations from Ghana

(Dr. G. Sivananda-Kotey, Ph.D., Accra, Gold Coast)

All hail to Sri Swami Sivanandaji Maharaj, Preceptor of most famous celebrity Sons and daughters of Ghana (Gold Coast, Africa) knock at the doors of His Excellent Holiness to pay their respectful greetings and homage on the morning of his seventieth Birthday. We salute and offer our adorations to him in recognition of his apostolic mission.

May our Swamiji live long in robust health to continue his humanitarian services.

The Good Life Exemplified

Dr. Bhagirath Nath Kaul, M.A., Ph.D.

(Principal Private Secretary to the Prime Minister)

For a long time we had heard about Sri Swami Sivanandaji and the activities which he has organized at his Ashram (at Rishikesh). However, it was only recently that I and my wife got an opportunity of visiting the place and of meeting Swamiji. We were deeply impressed by what we saw. I am not competent to express an opinion about the main purpose of the Ashram, which I believe is the study and practice of what is called at the place "Yoga-Vedanta." I can only refer to certain features which can come within the notice of ordinary men.

I was struck by the absence of strain and tension which is the normal experience in life. This was not due to withdrawal from activity. There are activities enough within the Ashram. The peacefulness is due to a different attitude towards life, which chiefly flows from the personality of Swamiji.

Swamiji's kindly and generous personality pervades the place. He has a word of encouragement for everybody. No one is made to feel that there is no use for him. On the contrary, attempt is made to draw out the latent qualities of everyone. Swamiji's personality is large enough to contain within it, so to say, the personalities of others. He turns to everyone that facet of his self which the other needs. This often reminds one of the story about Krishna in which he is said to have taken as many forms as the Gopis who had gathered to meet him.

Good life as exemplified by the life of Swamiji does not imply withdrawal from activity. Life lived with deep experience and inner integrity does imply placidity of mind, in so far as it leads to some degree of detachment and abandonment of the normally-accepted earthly values. However, such a life can also be combined with more or less normal activity. Swamiji's life illustrates this. The evidence is available all round among the numerous activities which Swamiji has organized. What matters is not what one does, but the attitude with which one does it. People like Swamiji are the saviours of life.

The time we spent at the Ashram was a very pleasant experience. One felt that the stifling influences of ordinary life were removed, one could breathe freely, values were different. We are happy to learn that Swamiji's 70th Birthday is being celebrated at the Ashram. Even if we cannot be present on the occasion, we would like to be associated with it in thought and sentiment. We wish that there may be innumerable more occasions for the celebration of the same function.

My Spiritual Father

(Miss Kamalnan Kwan, Hong Kong)

With a sincere heart, I wish my Spiritual Father good health and long life. I feel I am changed since the day I first wrote to Swami Sivananda. With his Grace the veil of my ignorance has been torn up and my faith towards Almighty is growing day by day. May Swamiji lead me on in every way of my life.

Yoga-Prashnottari

Sri Swami Sivananda

Question: Why should one aspire for Moksha or God-realization ?

Answer: No one wishes to suffer from the pains of Samsara, from imperfection, restlessness, ignorance. Every soul hungers for immortality, knowledge, peace and bliss. Sages and seers have *found* that these can be had only through Self-realization, or God-realization, not through worldly objects. For this, one has to free oneself from the bondage of the world, attachment, likes and dislikes, cravings' expectation, weakness—from the cycle of birth and death. This is called Moksha.

Q: Are life and liberation opposed to each other ?

A: If by "life" you mean the worldly life, yes, it is opposed to liberation, for liberation is immortality. But, when, through Self-realization, the state of liberation is attained (Jivanmukti), then spiritual perfection, and unruffled peace and bliss are achieved, here and now. The life of a liberated soul is a boon to humanity and becomes, in turn, the cause of the liberation of other Jivas (individual souls) also.

Q: What is the relation between individual effort for liberation and self-surrender to the Lord's Will ?

A: They are simultaneous. Self-effort and self-surrender go hand in hand, mysteriously. Self-surrender instantly draws God's grace, and God's grace manifests itself immediately as self-effort, and self-effort again earns God's grace. Self-surrender itself is the greatest self-effort.

Q: The world being the Lord in manifestation and the Lord's will being supreme, where is the scope for an escape from the world and effort for the "same" as well ?

A: The universe is, no doubt, the Virat-swaroopa (cosmic manifestation) of the Lord. But, are you conscious of it ? No. That is because of Ajnana, or ignorance. This ignorance has to be removed. The world, in all its limited, imperfect aspects, should be wiped out of your consciousness. Effort is necessary for this. When this is done, when ignorance is removed, when you see nothing else other than God, then the world being the Virat-Swaroopa becomes true to yourself. This is Jivanmukti.

Q: What is Truth?

A: Truth is God. Truth is your own Self. Truth is that which never decays, is never contradicted, remains ever the same, self-contained, self-luminous, positive principle.

Q: What is Divinity?

A: Truth and Divinity are one.

Q: What are the principles of divine life?

A: Ahimsa, Satya, Brahmacharya, and detachment and yearning for Self-realization are the principles of divine life. Divine life is life in God. You can lead a divine life even while leading an active life, performing your duties but what is wanted is renunciation of egoism, attachment, cravings, etc. Give the hands to work and the mind to God.

Q: What is Yoga?

A: Yoga means "union",—union of the individual soul with the Cosmic Soul, fusing of the limited consciousness in the Supreme Consciousness. Balance of mind is Yoga. Freedom from attachment, egoism and imperfections is Yoga.

Q: Which is better, the Dwaita or the Adwaita philosophy?

A: Both are ideals for different temperaments. Emotional and devotional type of aspirants practise Bhakti (Dwaita). The strong-willed and the intellectual type practise Jnana (Adwaita). The Dwaitin feels that he is the servant of the Lord. The Adwaitin feels that he is one with the Lord. Both lead to the same goal, union with the Divine, fusing of the individual consciousness with the Divine Consciousness.

PHILOSOPHER, PHILANTHROPIST & WRITER

(Sri Matteo Mureddu, Rome, Italy)

I am a sincere admirer of Swami Sivananda and I esteem him deeply, as God's man, philanthropist, philosopher and writer.

I am thankful to him for so many benefits I have drawn from his books, writings and teachings.

I offer my heartfull good wishes to Swami Sivananda on the happy occasion of his seventieth birthday.

DIVINE TEACHER

(Sri Ishmael Mohamed, British Guiana, South America)

Thanks to God Almighty for sending us a Divine Teacher, Sri Swami Sivanandaji Maharaj. He is a light to the whole world. His inspiring spiritual thoughts have been so refreshing to so many. He is a master, a saviour, a leader, and a true saint. His immortal teachings have an awakening power. May the Lord bestow His blessings on Swami Sivananda and his righteous works. He and his works will not be forgotten for thousands of years to come. Long live His Holiness!

Greatest Yogi of Bharat

Professor Tarachand Roy

(Bonn, Germany)

The World is deeply indebted to Swami Sivanandaji Maharaj for the signal service he has already rendered not only to India but to the whole mankind. He has stamped out intellectual nihilism and added considerably to the inner spirituality of the world by his practical work in the domain of Yoga. He is at present the greatest Yogi of Bharat and his towering personality cannot be overlooked by any person who is interested in the problems of cultural regenration.

It is an unmixed joy to see in the different countries of the Continent (I mean Europe) how his brilliant example has saved hundreds of young People from the clutches of materialism and implanted a fundamental faith in the living presence of God in their hearts. I have met them during my lecturing tours in different places. Swamiji's name is a household word everywhere.

The West was falling apace in the depths of pessimism but Swamiji has instilled hope in their minds and accelerated the revival of a new life in their veins. Bharat and Swamiji have become a passionate concern with them.

The impact of his work has not been religious only but also social. A number of proofs loom before us even here in the distance. Every man who travels through the world and through Bharat can see them for himself. The numberless Ashramas and Divine Life Societies are eloquent about it.

Swami Sivanandaji is not only a spiritual luminary in the eyes of the world but also a great benefactor of humanity. He keeps the torch of truth burning through all the vicissitudes of times. He has disseminated the knowledge of true Yoga, ethical discipline and the love of Godliness all over the world. There is no greater service than this on this dim dark spot which we call the Earth.

Since Swami Sivanandaji Maharaj is among us I can say with peace—

"The welkin, spangled through with golden spots, Reflects no finer in a frosty night."

THE SAINT OF THE MODERN ERA

(Sri George Schuster, Germany)

Often we can hear that there are no more saints and sages in this modern world as in ancient times. If we look at Swami Sivanandaji and his work, we see however that this is a great mistake. This is a consolation for us that the Almighty has given us such a true saint and sage as His Holiness in our chaotic time. Like the message of Jesus, the salvation for us, Westerners, comes from the East. I offer my deepest reverence and devotion to Swami Sivanandaji.

My Quest Rewarded

Sri Lorna Retief
(South Africa)

Many years ago when life seemed most unendurable because of deep suffering over a long period, there came into my hands, through the grace of the Lord, that remarkable book by Paul Brunton, *A Search in Secret India*.

My gratitude to Paul Brunton can never be fully expressed, for, his book woke in me a dim realization of the wonders of the spiritual life; hitherto unexplored vistas, in spiritual realms began to unfold themselves, and from then on I began the quest for Truth.

This quest brought me untold joy, for, I began to glimpse the priceless treasures that God so graciously bestows upon those who seek Him with devotion and sincerity.

But a price has to be paid for everything, even more so when one embarks upon the spiritual quest; and so the inevitable suffering ensued when Karma demanded just payment of debts incurred through many lives of mistaken action. Indeed the punishment was at times so severe that the spiritual quest was almost forgotten.

But the blessed Lord in His infinite kindness and compassion sent protection and guidance in times of crises. And when I review the many events in my life, events which brought a harvest infinitely rich in experience, I see the Lord's Hand ever pointing the way, ever guiding and upholding a weary soul in search of Him.

In the early days of my quest for Truth I came across some words which made a deep impression on me: "When the pupil is ready, the Master will appear." And deep in my heart I never lost faith that one day the Master would appear and guide me in my spiritual quest. This search for Guru led me to the Theosophical Society in which I worked in diverse capacities for fifteen years. I gained most valuable experience in this Society for which I am deeply grateful.

After a time, after having passed through various stages of seeking, through various avenues of belief and quest, the Lord in His infinite goodness, sent us light, and I and my friend Gita Obel realized without a shadow of doubt that His Holiness Swami Sivananda was the Guru we sought.

With infinite patience and understanding, this esteemed and venerable Sage had waited for us to come to him, and on receipt of our letters he most graciously replied immediately requesting us to form a Branch of the Divine Life Society in Johannesburg.

It is with the utmost reverence and adoration for our beloved Guruji that I pen these words, though they can never fully express a thousandth part of the devotion and love which I feel for this Divine Master, who is to me verily God's Messenger on earth.

When we consider the stupendous sacrifice this God-man has made in order to serve humanity, we cannot but feel

utterly unworthy of him. His kindness and magnanimity are unsurpassed; his ineffable love and compassion floods the world; and his inspiring books on Yoga and philosophy bring joy and light to thousands who are struggling in the darkness of ignorance.

How can one express what one feels? How can one express the inexpressible? I only know that I love and adore this Bleesed Sage with all my heart and soul.

But mere words are not enough, one has to prove one's sincerity through selfless service and sacrifice, and so I offer myself wholly and completely, in utter trust and humility, to our esteemed and most dearly beloved Guruji. It is indeed a great privilege to have the opportunity of serving him and to practise and propagate his Divine Message to the best of one's ability. In all humility I salute Gurudeva.

The Spiritual Hold of Gurudev

Sri R. Muthiah

(*Ipoh, Perak, Malaya*)

The first time that I came to know of Swami Sivanandaji Maharaj was through an article that appeared in the *Indian Daily Mail* of Singapore, dated 17th March, 1952. This articale made such an impression on my mind that at once I wrote my first letter to the Divine Life Society and enrolled myself as a Member and availed some books wiritten by Swamiji.

The strong hold that Swamiji's Will-Power has on me,—though we are separated by a distance of some 2000 miles is that ever since I determined to get up during the Brahmamuhurta (early morning hosur just preceding the dawn) I am compelled to rise up from bed between 4 and 4-30 a.m., as if being pulled out of my bed by the strange or hidden hand of Gurudev and urged to engage myself in prayer, meditation and Yoga exercises.

Swamiji's *Maha Mrityunjaya Mantra* has another hold on me. Wherever my mind is not engaged on any serious problems, this Mantra comes into my mind automatcally and I keep on repeating it mentally, whereby all my worries and troubles are driven away, and are consigned to the Almighty Lord for Him to solve them for me, as I fully realize that these are His Maya's work.

I am enjoying radiant health and happiness by the grace and blessings of Gurudev though I am 71 now, and all credit is due to him for what I am today, he being the true manifestation of the unseeable God in this Kaliyuga.

May the Lord Almighty grant our Gurudev radiant health and long life to lead humanity towards God-realization is the prayer of his humble devotee and admirer.

My Initiation Into Yoga

Sri Sivananda-Edith Enna

(*Copenhagen, Denmark*)

Today when I revive my memory of the influence which Swami Sivananda has effected not only over my own life but through me, as a medium, also over hundreds of people in our little Denmark, I feel compelled to write a few words on the occasion of his birthday.

Ten years ago, at the age of fifty-two, I was deprived of all that which to most people means life itself. At this crucial moment of my life, all my thoughts were quite naturally directed to the seeking after a meaning and a purpose in life. But where was I to turn? The conventional religion had never been able to satisfy my longings. Was it then perhaps an idea to turn to the Eastern philosophy which had already, many years ago, fascinated me? The reading of the Upanishads, Dhammapada and some books on Buddha's life inspired me greatly. Here were contained the truths which I had so sincerely wished to learn, and I made a vow (in quite a Yogic way, I later on realized) to "listen" with all my senses to every inner prompting which might hereafter be sent to me.

Very soon after this I was presented with a little book by Mr. Louis Brinkfort, and in this book I saw a photo of Swami Sivananda. This was my first 'encounter' with him. Mr. Louis Brinkfort has been a pioneer of Yoga in this country and of the dissemination of the thoughts of Swami Sivananda. His indefatigable and tenacious work through many years has prepared the ground and made the foundation ready for a greater dissemination of the Science of Yoga, a dissemination of which I have been privileged to continue under the guidance of Swami Sivananda. When I looked at his photograph I was astonished. At the same time, though I felt something removed and elevated about him, I also had the feeling of a contact with some one with whom I was familiar.

Mr. Brinkfort, himself an old pupil of Swami Sivananda, instructed me to begin my Yoga practices according to the book *Yoga Asanas* by Swamiji. It was a very difficult task for an old, stiff body which had not done any kind of exercise for the last 25 years. Still, I promised my teacher that I should certainly begin to perform those difficult exercises, but that I did not entertain much hope of being able to perform them in the way in which they were to be performed, according to the drawings of the book. "Wait until you hear from the Swami; I have already written to him about you," Mr. Brinkfort said. But I felt very downhearted, and out of ignorance answered, "I don't suppose you are trying to tell me that it might help my training, if I should receive a letter from the Swami?" "Wait and see" was the short and promising answer. And lo! I remember it, as if it had been this very morning, when I got the first letter from Swami Sivananda. It was quick to effect a great transformation in me, and I felt as ifthe doors of an unknown realm were thrown open and that from now on I never need be anxious of anything, whatsoever. I felt that I had been taken under the wings of the greatest Power that exists. I felt that I was for ever bound to the Swami with the strongest bonds, those of thankfulness and Love. Then I began to perform my Yoga-exercises, and to my great surprise I was enabled to perform them almost perfectly and without any difficulty!

This was the first example, out of many others, of the working of that inspiring Power which especially characterizes the Swami, this dynamic inspiration which elevates his disciples so that they get strength enough to climb the next and often difficult steps on the Yogic ladder. Perhaps the Indian devotees will feel that it is blasphemy to say that the Swami has something of this "sporting-spirit" which makes one strive to reach the goal and to make the utmost effort at a point where one is almost overpowered by fatigue and faint-heartedness. But the strong spur of his short sayings—"You can continue your practice"; "Serve, Love, give, meditate, realize"; "Thou art That"—all these act immediately as a life-giving impetus combined with his personal radiance which is behind these words. To live up to the many truths of his teachings demands courage on the part of the aspirant and this is not always found in us in a sufficient degree. But the Swami has a most rare power of endowing his pupils with this courage, a gift which, I don't believe, is given to many spiritual teachers of our time. His ever ? recurrent sayings deeply engrave themselves in our heart and do act in all circumstances of our life as our shining loadstar.

Another trait which I have not met with elsewhere, at any rate not in so high a degree, is one which makes him unique, and this is his bountifulness. From the shelves of my room the name of Sivananda shines from most of the books. All of them rare gifts from a soul who sets to himself no limits when the question is to guide and lead the aspirants onward on the spiritual path. He himself sets an example of his own saying "give, give, give," and he does it to perfection! It is perhaps the greatest merit of the Swami that he, through his own example, has taught everyone he comes in contact with, *to expand the heart*. We know that often the intellect can be very great but the heart rather narrow.

The love of the Swami for his fellow-beings can be likened to the sun which shines for one and all. Everyone who seeks him shall at once be under the shelter of his strong protection. In all ways he seeks to satisfy the needs of the seeker and one wonders how he himself personally takes such interest in the progress which the aspirant might make. His letters are uplifting and inspiring, and you feel it as if it is your "Father in Heaven" who cares for you. If you have asked for spiritual wisdom you can be sure to get a reply which shall give, in every way, an answer which the heart and the intellect may wish to know. The Swami radiates a cordiality which has an immense reach and which causes one's own heart to melt and makes one surrender unconditionally to this mighty potentate in the Realm of Love.

And may I, from Denmark, try to offer my most humble and sincere thanks for everything which I have received during the period of the last ten years, when it has been my great privilege to be in contact with our dear Swami Sivananda ?

GREETINGS FOR THE BIRTHDAY

I offer to Swami Sivananda my humble greetings and adorations on the occasion of his birthday. His books are always precious to me.

May God bless him with long life, health and Eternal Bliss.

—*Sri Pierre, Lyon, France.*

A Great Humanitarian Soul

Rev. W. H. Steele

(New York, U.S.A.)

I am most happy to salute and pay tribute to the life and achievements of one of the greatest humanitarian souls of this or any other age. Heartiest congratulations and all best wishes to Sri Swami Sivananda on his 70th birthday. He has had a magnificent career, among the very greatest, and we love him without stint for all of the incalculable happiness and good he has accomplished for us all the world over, for the shining example he has set for others to follow, for the trail he has blazed so clearly into the golden moral future for all mankind. What a blessing God has bestowed on the struggling humanity in the person of this divinely inspired man! The guidance and inspiration to happier and more rewarding living which he has furnished to so many thousands of people in India and over the whole earth is one of the most reassuring spectacles of today, driving away all pessimism about man's future prospects.

In looking back and finding that he started his humanitarian career by studying and practising the science of medicine as a physician (this is analogous to Albert Schweitzer to a large degree), I have come to picture him as the living practical Symbol of my ideal of the Great Physician, the Perfect Physician for all mankind. He has transcended all petty and minor limitations of the healing profession and become the true, wide-visioned physician serving mankind completely, a physician who truly loves all and wishes to heal the ills of every kind, the spiritual and social ills as wells as the mere physical ills of man, to make man whole, to make him well and happy as a total being. If all professional medical man lived up to this ideal, what a beautiful and happy world we would soon have before us! There would be need for little else if this ideal were ever attained. So I feel the role of the Great Physician is the key for understanding Swami Sivananda's magnificent career.

Beyond his unfathomable goodness of heart and his unending love for suffering humanity (facts which I am sure require on words of mine to be made clear to the world), I am most impressed with his capacity for creative thinking, his brilliant, creative intelligence. He has not been a blind follower of the past but has struck out for himself to investigate the times and conditions of men and to find new and better answers to old unsolved problems, and also to help acclimate advancing mankind to new challenges and conditions. In this task, he has been most unique—almost without any equals. To me, this is a most gratifying quality to find in him, for I am keenly aware of just how badly the world, with its vast and overwhelming new conditions, needs sound, creative thinkers and critics.

Blessed be his name forever. And may his shining example be ever before us, guiding and inspiring us onward and upward to the best and the noblest. May we ever find beauty and joy in his appreciation and understanding of the great moral virtues and the simple homely verities of our human earthly existence.

Again, my heartiest congratulations and best wishes to him!

Manonigraha Sutras

Sri Swami Sivananda

1. Mind generates endless thoughts and this world comes into being.

2. If the thoughts are controlled, mind is controlled, and the Yogi attains Moksha or liberation.

3. He who clings to pleasure and power cannot have steadiness of mind. He cannot concentrate and meditate on Truth which alone can give peace and happiness.

4. The mind of a worldly man is ever restless. He has no sober understanding.

5. Be free from the thoughts of acquisition and preservation of material objects. You will have peace of mind.

6. A man with an unsteady mind cannot practise any meditation. He cannot have any burning longing for liberation.

7. He who does not practise meditation cannot possess peace of mind.

8. An unpeaceful man cannot have happiness. Trishna (thirsting for objects) and desire are enemies of peace.

9. There cannot be an iota of happiness for a man who is thirsting for sensual objects. His mind is ever restless.

10. When the craving dies, man enjoys peace. Now only can he meditate and rest himself in the Atma or the Self.

11. The mind which constantly dwells on the sensual objects and moves in company with the senses destroys altogether the power of correct discrimination.

12. Just as the wind carries away a boat from its course, so also the mind carries away the aspirant from his spiritual path and turns him towards the objects of the senses, if he is not eternally vigilant.

13. When the senses are completely controlled, the mind cannot wander wildly in the sensual grooves.

14. If the mind is controlled it becomes steady like a lamp in a windless place.

15. Atma is a non-entity for a worldly man. The world is a non-entity for a spiritual aspirant.

16. Control of mind is achieved through persistent endeavour, Viveka, Vichara and Mumukshuttva.

17. He who abandons all desires, who is without sensual longing, and who is without the sense of 'mine-ness' and 'I-ness', has balance of mind.

18. Control the senses. Control the

thoughts. Firmly fix the mind on the Lord. Then alone you will attain Self-realization.

19. Practice of Asana and Pranayama helps a great deal in controlling the mind.

20. Man can conquer nature if he rises above the sway of Raga-dwesha (love and hatred).

21. Practice of Yama and Niyama is the first essential requisite in achieving victory over mind.

22. Balance of mind is real Yoga.

23. Through holy company, Sattwic diet, Japa, meditation, and Asana and Pranayama, you can transmute the impure Vasanas of the mind.

24. Burning aspiration for progressing in the spiritual path is the first step in Manonigraha.

25. Do not try to subdue the senses by repressive determination. Use your discrimination. Employ the method of auto-suggestion. Cultivate the opposite virtuous qualities such as peace and forgiveness for anger, purity and dispassion for lust, renunciation and frugality for greed.

26. Desire can never be satiated by the enjoyment of objects.

27. As fire blazes forth the more when fed with ghee and wind, so the desire grows the more it feeds on objects of enjoyment.

28. Desire is a constant enemy of peace and happiness.

29. It is the absence of desire and a state of balanced mind which gives the enjoyment transitorily conditioned by the possession of the coveted object. The moment the spell is over, the coveted object is no longer desired; then the mind is in a state of languid stupor, already impregnated with a new seed of Samskara; then after a while, the force of Maya again rouses the temporarily satiated cravings for possessing the coveted object afresh with a greater intensity, whereby restlessness ensues and the state of happiness is once again badly ruffled, until once again the object is possessed. Thus, the vicious circle goes on and on, spiralling into ever-increasing misery.

30. The only remedy lies in achieving victory over the mind through renunciation of the mundane for the acquisition of that which is everlasting and everblissful.

31. This is possible only through spiritual practice, through Viveka, Vichara, the Shat-sampat (six-fold mental and ethical disciplines), and Mumukshuttva.

HEALER, GUIDE AND BENEFACTOR

(Sri Reginald Guest, London)

"The message of Vedanta alone will bring peace and solace to humanity." Thus speaks the courageous and noble Swami Sivananda. Mankind's fears and worries, desires, frustrations will only abate when the conviction of the truth of this message is searched deep in every heart. In the meantime it is left to great Mahatmas such as Sivananda to show us that there is a solution to our troubles. He wipes our tears, he heals our hearts, he guides us on the path, he lives to serve us all.

His Divine Life of tireless service, his radiant personality, his supreme love and dedication to humanity, are a living proof of the Sat-Chit-Ananda that is the Reality.

A Remarkable Experience

Sri Ines Blanca

(Hamburg, Germany)

Since long I have had a longing to go to India and Egypt. My parents could not understand it and I was always named as an odd person.

My life has been extraordinarily difficult and I could not understand why.

25 years ago, I started to meditate. Three years ago I heard a voice: "I have waited for your forty-two years." At that moment I saw a vision that I was fourteen years old and was going up the stairs of my parent's house, crying and praying to God: "O God, give me ability to do something good." It was difficult for me to understand the meaning of such a vision at that time, but I was certain that it was God-inspired.

In the next three years I learnt a good many lessons and a very great man helped me and said to me: "You must go to Hamburg; that is the right place for you." I obeyed him.

In the beginning of August 1954 I had a particular dream. I dreamt that I was in India and Swami Sivananda Saraswati, putting his hands over me, said "Now, it is separated!" I was awakened and did not know, what this meant. But this dream was so clear that I knew it had a significance.

The next day, as I read a newspaper with a portrait of Swami Sivananda, I felt I was no more longing to go to India. The other day, I was seeing a picture of the pyramids and I felt that I had no longing to visit Egypt either. The next week I made the acquaintance of one Mr. Gupta and asked him about the meaning of the dream.

Mr. Gupta said to me: "A Yogi who has reached the stage of communion with God, can see clearly what is happening to others. Now, this Yogi whose picture you saw, knows about your longing to go to India and since it cannot be fulfilled at the moment, he has taken it away to give you mental peace."

Three weeks later, Mr. Gupta visited me again and asked me to write to Swami Sivananda detailing the dream. Though at first I did not wish to do so, three months later I wrote to the Swami. He answered me promptly and his answer was so good that it has brought about a change in my life. There has come a great strength and a feeling of safety in me.

A feeling comes over me sometimes that I should go to India to have the blessing of Swami Sivananda. But at the same time, there is the urge that I have my work of serving the people here, as Swamiji has also asked me to do.

People come to me and say "You have helped us when we were in trouble." I believe that Swami Sivananda has helped me in my task of helping others.

The World Needs Saintly Leaders

Sri Huge E. Happacher
(Cojimies, Ecuador, South America)

Only the Lord knows to evaluate and reward the service one does on His behalf, and the worth of those that never expect nor want any recompense, because obedience and compliance of His laws are none other than one's sacred duty.

On the holy occasion of Swami Sivananda's birthday I draw forth my spirit to Sivananda Nagar to join others to rest at the feet of the Swami and derive inspiration from his holy presence that has brought so much good to thousands of people all over the globe. May the Lord bestow His special blessings on him.

The world needs such exceptionally gifted spiritual leaders as Swami Sivananda to show mankind the ways leading towards true happiness, peace and prosperity. The world of today, I dare say, does not need generals and admirals and nuclear weapons but more and more of God-loving people. India is well placed in this respect—as a religious country—and has given to the world many saints and sages to inspire humanity to follow the spiritual path.

I greatly enjoy *The Divine Life* journal and by it's exceptional articles which portray the fundamental tenets of world's religions. I have gained much from these. The essentials of all religions are equally good and universally applicable. Only the externalities are different. If we part the husk from the grain, we then have the true remainder of the intuitional religion that was revealed by God.

May God bless all seekers of Truth, and may Swami Sivananda continue to guide humanity on the path of spiritual blessedness.

HOMAGE TO THE MASTER

(Sri Agnes Hogsted, Aarhus, Denmark)

I am very happy that I came in contact with my beloved Master Sivananda, who takes care of my spiritual evolution, who blesses every little spiritual endeavour and urge that he senses growing in the heart and mind of his disciple.

His smile lightens my work, his thought enriches my mind, his humanity consoles me, his Divinity nourishes my longing for Truth, and his charity surrounds me as a protection against all evil influence.

I wish to live in his spiritual proximity daily, in tune with his stimulating power. His sensitive mind comprehends all human imperfection and he constantly urges and encourages us to conquer adversity, have faith in Lord, in our own self.

May I ever be worthy of his favour and more and more be able to forget myself in sincere service for spreading his message.

Swami Sivananda is a spiritual Sun, whose radiance reaches all over the earth, and happy is the person who is illumined by one of the rays.

We Quote Sivananda

Sri Walter Paul Baptiste
(*Yoga Philosophy Centre, San Francisco*)

Swami Sivananda has considerably accelerated our knowledge and experience of Yoga. He is one of the greatest living renunciates, who are dedicated to the cause of dynamic spiritual awakening in the world. His listeners number into the many millions.

His great message has as sole object the promotion of a divine life of truth, purity, love and service in every man, woman and child in accordance with the tenets of each one's own religion.

A former medical physician, he does not fail in his interest and active service for the physical well-being of man, and freedom from disease. For this great purpose he is a champion of Hatha Yoga, which he combines with Raja Yoga to carry one's consciousness higher and higher.

He says:

"It is good that the youth, and all men and women of the country are becoming Yoga-conscious, for Yoga provides the key to perfect health and lights up the path to Self-realization.

"The goal of life is Self-realization. All systems of Yoga philosophy have one goal in view, the liberation of the soul through perfection.

"The happiness you get from sensual objects is fleeting and transitory. For a philosopher it is no happiness at all. It is like scratching the skin when it gets itchy.

"Keeping the mind steadfast in Yoga, the Yogi, by keeping his mind quiesced, attains to perennial peace which culminates in superconsciousness.

"With the mind harmonized by Yoga, one sees the Self abiding in all beings, and all beings in the Self. Thus one never becomes separated from Reality.

"The word Yoga means union between the individual soul and the Cosmic Soul.

"Hatha Yoga is conducive to health and longevity. Its practice regulates the action of heart, lungs and brain. It promotes digestion and circulation of blood. Kidneys, liver and all other internal viscera work efficiently. It removes all sorts of diseases.

"Even old persons can practise Hatha Yoga Asanas. Practice for a month or two will render rigid tendons, muscles, and joints very elastic.

"A Vedantin is usually afraid to do Hatha Yoga and breath-control on the ground that the practice will intensify body-consciousness. Though the two paths, Hatha Yoga and Vedanta, are entirely different, the Vedantin can harmoniously combine Pranayama and Asana to his best advantage. I have seen many Vedantins in a sickly condition with very poor physique and dilapidated constitution. The body is an important instrument for Self-realization."

Now let me quote a personal experience.

One of my important birthdays of spiritual rebirth came when immersed in deep meditation I met Swami Sivananda. I called him by name and asked him for initiation which he lovingly gave, and then I knew the vast expanse of universal consciousness. I asked him again for another initiation, and he touched my forehead, and then I knew the immanence of the Cosmic Being. I again asked for a third initiation. He leaned forward, kissed me upon the cheek, and I felt as if I had a new birth, completely withdrawn from body, into a vast, measureless universe.

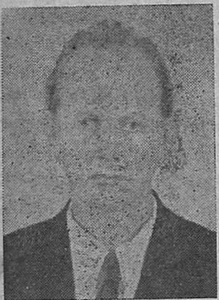
I experienced the freedom of spirit in a new region, above physical consciousness.

Leaving the body, as it were, with the faculty of full consciousness into spiritual realms, is indeed a true possibility and can be attained by every man and woman through the Divine Grace, love of Guru, constant endeavour at self-purification, sincerity, honesty, and wholesome physical and mental health. Like the experience of every true Yogi who has realized the Self, like St. John and Jesus Christ, the goal is within the reach of every individual. One should look within, and the door shall be opened into the universe of light, truth, love, life, fearlessness, fulfilment, completeness, and service.

After this spiritual experience, I was materially introduced to Beloved Sivananda in the physical world, by receiving a letter from him with many of his inspiring spiritual books which he gives to everyone who allows him the opportunity. We respect and love him for he is an example of Becoming. He is one of those perfect souls who have not lived their lives in vain. The path of finding and realizing God is not only the greatest aspiration of man but is his birthright. Swami Sivananda has achieved this, and what a great joy, peace and bliss it is to know him and share his incomprehensible love and life divine. May all know and love Sivananda, the God of Divine Bliss and Love.

MESSENGER OF THE KNOWLEDGE OF YOGA

(Sri G.R.F. Fitzzerald, California, U.S.A.)



Sri Swami Sivananda's writings on the Science of Yoga are very thorough for study and practice, and are exactly what I have been looking for since years but hitherto did not find elsewhere. If more people knew the advanced development attained by the Yogis through the practice of this ancient Science, I am sure that an increasing number of people would take recourse to it. I am glad to know there is someone that will enlighten those that wish to follow this sacred path which has for its purpose our inner perfection, self-culture, and unity with the Cosmic Force. May the Lord shower His blessings on Swami Sivananda so that he my continue to disseminate the knowledge of Yoga among the peoples of the world for universal welfare.

MAY ALL DISCIPLES BECOME LIKE SIVANANDA

(Sri Marija Rzeczycka, Zagreb, Yugoslavia)

I thank the Lord for enabling humanity to benefit from the teachings of Swami Sivananda. I thank him for my improved health due to my practising Asanas prescribed by him. "Stand as a silent witness of your thoughts." wrote Swami Sivananda. This has helped me greatly. On the occasion of his birthday I kneel at his feet and wish him many returns of the day. May all the disciples of Sivananda become like him. That is the greatest wish of the Guru and for the disciples, too. May they all reach the supreme goal.

An Invisible Link

Sri Pierre Maire

(*France*)

Swami Sivananda's teachings are very instructive and inspiring. I follow the courses of auto-suggestion and mental re-education as prescribed by him. They are precious pearls helping to disperse the darkness of confusion and ignorance.

I had addressed some questions to Swami Sivananda. In spite of his overwhelming work, he did not fail to give me aid and advice, proving his incomparable love.

Through much suffering and struggle imposed on me by destiny, I had lost belief in God who, in my ignorance, seemed to me to be a cruel and pitiless God, making me suffer without any apparent reason, and I had rejected all religious creed as consequence.

At the age of forty I was badly ill, when an immense revolution took place in my spirit. As I had rejected the idea of God, I addressed myself with all my inwardly force of will as follows: "Thou, Nature, immense and of illimitable beauty and power, be Thou condemned, if Thou dost not reveal to me the motive as to why I suffer so much without reason? I make Thee responsible of all my suffering." The answer was given to me a few days later. An invisible power in me lifted up all the pressure from my mind, and set at rest all discord and confusion. My doubts were dispelled and my spirit was lightened. I felt the presence of an invisible guide in me.

I feel that the inner impellings I received from my guide within have been in accordance with the teachings of Swami Sivananda. There may have been an invisible link between the Swami and my inner guide.

Swami Sivananda has realized through meditation and service of mankind the union of human consciousness with the Divine Consciousness. His Wisdom, his radiance, his love, his service, his spirit which embraces all humanity, all religions, all races, castes and clans, cannot fail to take root and produce great good for the whole world. May God bless him.

SOLDIER OF SELFLESS MINDS

(*Dr. Jacob Kechiche, Graz, Austria*)

I appreciate Swami Sivananda's publications with all my heart. O Great Sage! You are the holy catalysator of the human-spirit-metabolism in the chaotic conditions of the modern world. You are guiding the souls, leading them on the way of brotherhood without any distinction. Go forward in your holy actions, O Soldier of selfless minds! This poor cosmos is in large need of your words, teachings and guidance.

Resuscitator of Ancient Spiritual Lore

Sri Henk Bijlsma
(Utrecht, Netherlands)

Every thoughtful student of the literature of the ancient religions cannot but be impressed by the fact that in each and all of them may be found very clear intimations of a secret traditional lore, an arcane science, handed down from times immemorial. This secret body of knowledge is repeatedly alluded to in the New Testament, as also in the Upanishads and other ancient writings, in whose pages a few of the arcane doctrines are cautiously unveiled. And from the meagre glimpses thus afforded of the system it is clearly apparent that it was essentially the same in all the old religions and philosophies, constituting, in fact, their common esoteric basis.

This secret science, this Gnosis, was guarded with jealous care, being imparted only to a comparative few who were deemed worthy of initiation, according to the maxim, "Maxim are called, but few are the chosen."

Through corrupt political influences and the ultimate dominance by a selfish and decadent priesthood, this esoteric knowledge was almost lost in the early centuries, in place of which there grew up, during the succeeding centuries a system of dogmatic theology, formulated from the literal interpretation, the dead letter of the ancient writings.

But there are ancient books which give us the key to the divine Gnosis which is the same in all ages, and superior to all limited faiths and philosophies—that secret science which is in reality secret only because it is hidden and locked in the inner nature of every man, however ignorant and humble, and none but one self can turn the key.

It is impossible for the Gnosis itself ever to be "revealed," from the very nature of it, for it pertains to the realm of the spiritual mind, and lies beyond the scope of mere intellection, which can never rise higher than speculative philosophy. But the key of the Gnosis, by which this higher knowledge may be attained, can be placed in possession of anyone who is intuitive enough to appreciate its value and apply it in practice. The whole theme of the secret science bears upon the subject of the eternal life, and it declares not only that the attainment of eternal life is a possibility, but it goes so far as to teach the manner of living and the methods of practice whereby eternal life may become an actuality.

But a new Light came to the world. After many years of mature thinking, experience, and illumination Sri Swami Sivananda gives the key to the secret science. He presents the essence of revelation and shows how knowledge, along various lines, harmonizes with revelation to disclose the one Divine Plan of Unfoldment and Purpose. He lifts a corner of the veil; and the disciple must do the rest.

Sivananda's phenomenal literary production helps all who are seeking, both physically and psychically. His publications will fully supply the needs of these men, as they contain instructions on how to maintain physical, mental and spiritual well-being and take oneself from darkness to Light, from falsehood to Truth, and from mortality to Immortality.

May the Lord save him yet many years for the prosperity of mankind!

Sivananda's Influence in Indonesia

Sri Tan Giok Tjhwan

(Malang, Java)

Revered Master,

On the occasion of your Seventieth Birthday, on the 8th September 1956, my dear Master, I am sending my personal and reverential homage to you, and may God's blessings rest upon you, so that you will have excellent health and long life, in order that your spiritual light will always shine in this world forever for the benefit of the suffering humanity. May your doctrines of love and adoration to God give you more powers to fulfil your Divine teachings throughout the world.

Your burning light has this year, 1956, penetrated through the darkness of Indonesia, and is beginning to give spiritual succour to the suffering and thirsty souls in this country. This has been possible by the establishment of the branches of the Divine Life Society at Malang and Djakarta, and, I am sure, many more branches sooner or later would spread throughout Indonesia by your prayer and goodwill. The people of Indonesia are beginning to get acquainted to your doctrine of love and adoration of God, which will, in the long run, adjust and improve the present political, economical, social and spiritual values in this country.

So far as I know, the Malang Branch of the Divine Life Society has begun spreading out your aphorisms and various writings, which have been freely translated into the Indonesian language, in order to enable everybody here to read and understand your lofty spiritual message. Many people in Indonesia have highly appreciated your simple directions, but how difficult these are to put into real practice. Your simple writings have always awakened the spiritual fire in our hearts.

In conclusion, let me pray that God may spare you for us for many years to come.

Sd. Tan Giok Tjhwan.

GRAND GIFT OF GOD

Sri Ana Julia de Gomez and Sri Antonio Iriarte

(Colombia, South America)

Several months ago we received a copy of *The Divine Life* magazine and the book *Towering Saint of the Himalayas.* How inspiring they are! God has given us a grand gift to all the inhabitants of this world in the form of Swami Sivananda, for it is a great thing to know he is on this earth with body and soul, to give to all beings the benefit of his spiritual vibration and wisdom.

Messenger of God

Sri Edith Arden
(Los Angeles, California, U.S.A.)

From all around the world, there cometh praises of thy high accomplishments, thou Sage of the Himalayas, honoured by those, who are great among men, and both honoured and revered by those who are lowly.

But thou art unmoved by praise, for well thou knowest that the good thou hast accomplished hast been thy God-service, and that the praise that is rendered to thee, in all humility doth thou, in thy turn, give unto thy God.

He it was, who, throughout thy 69 rich, beneficent years, spake with thy voice. He it was, whose words (written though they were by thy hand) brought solace, brought inspiration to countless numbers of thy fellow-men, oft times leading those who were groping in the darkness back into the Light.

That Light, in which thou, Swami Sivananda, dost have thy very being, that Light, which truly *is* God's Presence, compared to which all other light is but seeming darkness.

You will say, if I have done aught that is being called great, that is being called good, it is not I alone who have done these things. It is God, who works in me and through me. To Him do I accord all the praise, all the glory.

Every moment of every hour, of every day, there is patterned in thy heart a prayer of gratitude to thy God, because He hath used thee as His Son, and to Him doth thou turn all the praise, all the glory, that is accorded unto thee.

And if there be, among those about thee, they that would accord greatness unto themselves, when they behold the garment of true humility, worn by thee, who art greatest among them, they, in that hour, will have it revealed unto them how low is the estate which is wrought merely by themselves, how unworthy is pride in their own accomplishment.

Only he, who attains with and through God, truly attains. In this, Swami Sivananda, thou hath truly attained. All of God's handiwork, which hath voice to sing, singeth the praise of one who hath so attained, and never shall thy attaining end as long as life shall be. That good, which thou hath established upon earth, shalt flourish, shalt outspread until not one corner of the earth shall be without its beneficence, and all thy wilt have done is to think as God thinks, to speak as God speaks, to do as God would have thee do, a true and a humble God-server.

" He, who would be greatest among ye, let him be the most lowly," was not idly spoken, for it holdest a great truth. Again I say, he who is great in his own eyes, lesseth the greatness which might have been his; only the truly humble, the server, can also be truly great. He who arrogantly commands and demands, may be thought great by the servile, but only he who obeys is truly great, if it is the voice of God, that directeth him, and such a one art thou, Swami Sivananda !

Nor do our words arouse in thy heart aught but gratitude, naught of self-pride, and though thy man-self may never know the limitlessness of thy accomplishment, thy God-self *will know and rejoice*, since to draw all men into an understanding of their God, is thy one high purpose, and to this end hast thou laboured long, and to this end hast thou given

of thy substance, both material and spiritual, and great shall be thy reward, indeed, *great*.

Now is thy reward, for ever and ever thou dost hear the voice of thy God, saying unto thee: "Well done, good and faithful server!" Nor is there reward greater for one who desires but to so serve

And thou Swami Sivananda, desireth naught, but to so serve. And so, today, with all the multitudes, who would praise thee for thine high accomplishments, I, most of all, would praise thee for having been so humbly, so selflessly, a God-server, and aught, which thou hast done, thou art the first to acknowledge, that it was done by thy God-self.

Beloved, as is thy man-self, revered (and rightly so revered) it is because, above all else, thou hast sublimated, thou hast transmuted, the desires of that man-self to the will of thy God-self and by so doing thou hast shown to the multitude of thy followers the *way*, the *shining way*, that they also may become self-abnegated God-servers.

In time, even though a long time, all, all of thy followers, will have found the *shining way*, which, throughout thy sixty-nine years, thou hast so selflessly lighted for them and for thee, today, as multitudes of persons praise thee, and justly praise thee, thou, wrapped in thy soul's garment of true humility, will reply: "Not to me is this praise due, but to my God, who hath most graciously used me for this high purpose."

Blessed above all others is that man who hath been so chosen as thou, Swami Sivananda, wert chosen. In all the hierarchies of earth, few there are who have been so chosen, and so used. A great honour, but the glory of that honour is, not only wert thou so God-chosen, but that also thy man-self, abnegating all else, did choose and selflessly *live* the God-way.

And so it is that today, I, Orion, do add my voice of praise for the high accomplishments of both thy man-self and thy God-self, also, I Orion, although unseen by thy man-self, yet known well by thy God-self, do salute thee and call thee Brother, for so it is.

AMAZING AND WONDERFUL GURU

Lady Violette Braddon

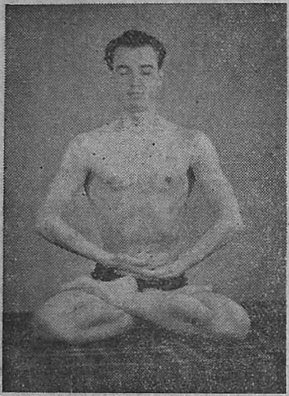
(*Woollahara, N.S.W., Australia*)

Our magnificent and much-loved and respected Sri Swami Sivananda is so splendid. We are, indeed, greatly blest and privileged at this moment, when the world is so unsettled, uneasy and restless, to be able to hear and read and be comforted by the wisdom of the great and glorious Swami Sivananda.

He has a Message for us all. One has only to read his writings to be inspired and helped, and there is an answer for every problem. Words cannot express my devotion and admiration for this amazing and wonderful Guru, our beloved Swami Sivananda. God bless him.

A Classic Example of Practical Yoga

Sri Carlo Patrian
(Milan, Italy)



While conveying my most sincere good wishes to Swami Sivananda on his seventieth birthday and also that of the members of the Italian Centre of Yoga Studies, I am reminded of the first letter I received from my Master, dated September 18th, 1954.

In that letter, he warmly encouraged the initiative to form such a Centre here in Milan. In Western countries the difficulties to induce people to profitably devote themselves to Yoga are well-known, but in spite of that the Master's encouraging words always gave us hope and enthusiasm and assurance of success. He gave us a new, vigorous will for studying the science of Yoga, to practise and propagate its theories.

In another kind letter, dated October 8th, 1955, he wrote us :

"Delighted to hear about your Yoga Centre. This is the need of the hour. There is a great demand in the West for the knowledge of Yoga. Yoga teaches man to ward off all diseases and troubles, to maintain a high standard of health through select exercises, and helps the attainment of Peace, Bliss and Immortality."

He helped us not only by means of his letters, but we received several books from him free. We contacted various Ashrams, but only Sivananda gave us free gift, a good deal of his precious books, demonstrating a high comprehension for our difficulties. This certainly has a great and deep meaning. His books are very easy and of clear to understanding; they are a limpid, fresh and pure source sprung to restore peace and give comfort to the bruised souls of the people living in various parts of the world. They are an eye-opener which enable one to distinguish the good from the bad, one who is deceived by the illusions of Maya.

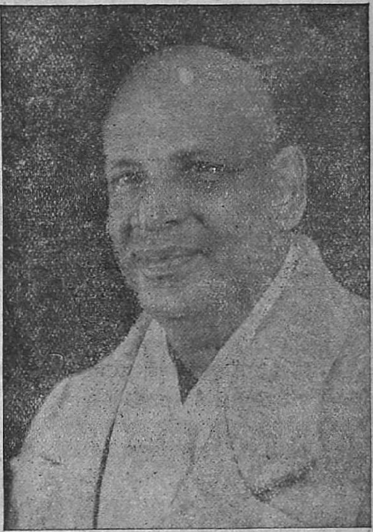
Sivananda is a great Yogi. I have had the opportunity to study his glorious life and his inspiring teachings. I have also availed the chance of disseminating the Swami's message through the Italian Centre of Yoga Studies at different conferences held in Milan. His life is a classic example of Yoga and Vedanta put into practice.

It has given me great pleasure to speak about the glorious life of Swami Sivananda and propagate his lofty teachings. His writings are collected and published in numerous editions, and many of them have been translated from the original English into several languages, European and Asian. His literary output has been equal to that of as many as ten authors put together. I have also pointed out to my audiences his psychic powers, the supernaturality of which attract the Western people so much.

Sivananda is like Buddha, Christ and Ramakrishna. He is a Jivanmukta or a "liberated soul." He is a Yogi who has achieved Kaivalya or perfect "independence." Siva has attained Para-Bhakti or lofty Love. He has realized the luminous Atman or the Cosmic Self, which is an aim which thousands of people are aspiring for. May God bless Him.

Sivajnanamrita Sutras

Sri Swami Sivananda



1. That which sustains and holds all together is Dharma.

2. That which helps man to attain Moksha or salvation is Dharma.

3. That which makes man irreligious and unrighteous is Adharma.

4. When you become desireless, when you are free from selfishness, when you behold the Atman only everywhere, you become angerless, sorrowless, and delusionless. Then you realize the eternal bliss of the Atman.

5. Just as fire burns the cotton, so wisdom of Atma burns all Vasanas, cravings, sins, impressions of actions, and purifies and illumines the aspirants.

6. Self-realization demands perfect renunciation.

7. Wisdom dawns when the intellect concludes its scope.

8. Metaphysics begins where physics ends.

9. Just as a seed burnt in the fire, cannot germinate, so also the Karmas or actions burnt by the fire of Atma Jnana cannot produce future birth.

10. Just as a lamp is kindled by oil so also the fire of the Yoga of self-control is kindled by Viveka and Vichara.

11. When the Prana is controlled, the senses also are thinned out and converged into the Prana. It is done through meditation and Pranayama.

12. It is through vibration of Prana that the activities of the mind and the senses are kept up.

13. Meditate and behold the underlying basic unity of existence. Directly cognize through Vichara the Divinity latent in all life.

14. When there is no agency-mentality, when there is no desire, for fruits of action, Karma will not bind you.

15. Prarabdha is a sumtotal of past actions which has given rise to the present birth and is responsible for our fate.

16. Prarabdha, which has already been formed, is unchangeable, except through Atma Jnana, but the future Prarabdha is subjcet to one's actions. It is, however, possible to tone down the effect of Prarabdha through invocation of the grace of God, and cultivation of balance of mind.

17. Physical renunciation of objects is no renunciation at all, unless attachment thereof and egoism are renounced.

18. What is wanted is a pure heart with true renunciation of 'I-ness' and desires.

19. Man is bound when he identifies

himself with the body, mind, Prana and senses. He attains freedom when he identifies himself with the Immortal Atman that dwells within his heart.

20. Faith goes hand in hand with fiery detachment.

21. The greedy, lustful and egoistic man who is a follower of the philosophy of flesh, who worships the body and mind, cannot attain God-realization.

22. Non-existence does not mean nothingness. The subtle unmanifested cause is spoken of as non-existent.

23. The whole being of man should be surrendered to the Lord without reservation. Then alone the whole life will undergo a wonderful transformation.

24. Freedom from jealousy is an important qualification for an aspirant.

25. Knowledge can only dawn in a mind which is free from all forms of jealousy.

26. Jealousy can be eradicated by enquiry into the nature of the Self and cultivating its opposite virtues, viz., nobility, broad and universal tolerance, magnanimity and large-heartedness.

27. Patience is enduring without any lamentation or retaliation.

28. Truth is speaking one's own actual or real experience of things as actually heard or seen.

29. In speaking truth there is not the least twisting or exaggerating or slight modification of facts. Truth-speaking should not hurt or harm others.

30. Dama is self-restraint. It is control of the external senses. It is withdrawal of the senses from their respective objects.

31. Sama is calmness or tranquillity of the mind produced by checking the mind from thinking of external objects of senses and by disconnecting it from perception of the senses.

32. That which has Dharma or virtue as its chief cause and that which is favourable to all beings is called happiness.

33. That which has Adharma as its cause and that which is unfavourable to all beings is called pain.

34. Samata is the state wherein there is neither like nor dislike when one experiences pleasant or unpleasant objects. It is a state of detachment.

35. He who desires for wealth, household, name and fame, is deprived of Viveka and Vichara.

36. Where there is pleasure there is Raga or attachment; where there is pain there is Dwesha or aversion.

37. There is an instinct in man to preserve his body. He wishes to attain those objects which help the preservation of his body.

38. Man wishes to get rid of those objects which give pain to his body and mind.

39. To a man whose intellect is overwhelmed by desire and aversion, there cannot arise the transcendental knowledge of the Innermost Self or Atma.

40. Desire and aversion induce delusion in all beings and serve as obstacles to the dawn of Knowledge of the Self.

41. Pleasure and pain, heat and cold, happiness and misery, joy and sorrow, success and failure, censure and praise, attraction and repulsion, are the Dwandwas or the pairs of the opposites.

42. He whose intellect is obscured by the delusion caused by the pairs of the opposites (Raga and Dwesha) is unhappy and knows no enduring peace.

43. Man wishes that pleasant objects should last for ever and disagreeable or unpleasant objects should disappear immediately. This is impossible. Therefore, there is no real happiness in perishable objects.

44. Objects that are conditioned in

time, space and causation, is transitory and has pain at their root.

45. Mind is ever fluctuating. It demands variety and gets disgusted with monotony. Therefore, there is the craving for change and novelty.

46. Real peace and satisfaction can be found only in that which is Infinite.

47. Selfishness is sin. Egoism is sin. Ignorance is sin.

48. By performance of good deeds, selflessness, the heart gets slowly purified. Sattwa increases Rajas and Tamas are slowly thinned out.

49. Through regular meditation the mind becomes serene and calm. The little self-arrogating personality slowly dies.

50. Through regular meditation you grow in spirituality. The Divine flame becomes brighter and brighter. You become impersonal.

WORTHY IDEAL FOR EMULATION

Sri Hari Bhai

(Chairman, Divine Life Society, Clairwood Branch, South Africa)

My family and the members of the Clairwood Branch of the D. L. Society join me in wishing Swami Sivananda a very happy birthday. May the Divine Mother bless him with long life and allow him to spread the Divine Message in every corner of the world, I am sure, wherever there are people, no matter what language they speak and what religion they belong to, the voice of Swamiji will be heard through the agencies of the Divine Life Society Branches. It is through these Branches one has the chance to get his acquaintance.

His books are powerful means to convey his inspiring spiritual message which is so simple to understand, so loving to hear and speak, and so ennobling to practise. Swamiji is today carrying on the Mission that was at different times fostered by Sri Rama, Sri Krishna, the Buddha and the Christ. He teaches us the essence of religion in a beautiful form, which is found acceptable to all. His inspiring, divine life is a worthy ideal for emulation by all those who strive to attain peace and harmony and spiritual perfection.

May the blessings of Swamiji be on us all. May the grace of the Divine Mother enable him to be with us for a long time.

Peace and Calmness

(Sri Sakae Kanematsu, Yokohama, Japan)

Through the means of the precepts of Swami Sivananda, I have found that rare peace and great calmness of mind which could be obtained only through the propulsion of faith and enduring practice.

It is a great pleasure for me to tell you that I am repeating "OM" in front of his portrait every day. I offer my best wishes to Swamiji and his followers.

Sivananda Guides Us In Japan

Sri Kaizo Matsuda
(Japan)

The 70th birthday of Sri Swami Sivanandaji Maharaj will soon be celebrated at Rishikesh where the Headquarters of the Divine Life Society is situated, and at all the branches of the Society throughout the world in remembrance of the soul-elevating divine work of the Maharaj who is respected and loved as the Modern Prophet of the Himalayas. The Indian Sage's moral and spiritual influences all over the globe are simply beyond expression. The pen has mighty power to sway the human heart and mind, but a self-luminous spirit penetrates the conscience, the conscious and the subconscious mind of man, making his spiritual rebirth possible. The Maharaj is endowed with both of the heavenly gifts as has been proved by the fact that the Divine Life Society is spreading like purifying fire all over the world.

Here in Japan, we the members of the Divine Life Society Branch are going to celebrate the day with sincere gratitude for the Guru's selfless and untiring assistance and endeavour to inspire the spiritual aspirants through his personal influence and with his infinite practical wisdom of donating his publications that ceaselessly issue forth from Rishikesh. Thanks to his profuse gifts of books and journals, we are by now pretty well versed in the Yoga philosophy. both in principle and in practice, which tremendously help us in our daily conduct. We are particularly grateful because Maharaj taught us to believe in the Absolute Truth or the Great Spirit of the universe who alone knows the Destiny of Man as well as that of all the phenomena of nature, and that man is nothing more than a conscious particle of Nature and that his spirit is immortal and everlasting.

Frankly, most University students, especially in postwar time, are prone to regard religious faith as an indication of superstition, because they were betrayed by the feudalistic ideas of Shintoism that insisted on the divinity of the Emperor and the country—a privilege to wage war with impunity. They sincerely hate war and that is good for them, but they have become culturally (in the spiritual sense) superficial and that is very bad for them. Fortunately, however, the Divine Life Society has extended its wings of protection and guidance over the straying young sheep of this country, and they are glad and happy to have got a good Shepherd whose heart warmly beats over the lost wandering sheep all over the world. Seeing is believing. But believing is also seeing. If we believe in God, we see God, even in the things that seem to be evil. The Maharaj teaches all that for his followers who soon learn to see good in evil itself, and try to transmute evil into good. The world becomes devoid of all evils, worries, anxieties, fears, jealousies, envies, lust for power and money through such an effort—of trying to transform first one's lower nature and then of all that come in contact with one, through personal example. The community or the nation comprises of individuals, and if individuals take care of themselves and regenerate and divinize their character or nature, the whole community or nation will become good, pure and divine.

Let us forget for a moment the rush of material civilization and come back to the original path of Truth and of perma-

nent ethical values and let us cherish and espouse the Divine Life Cause. We, the members of the Japan Branch, offer our ardent prayers that Sri Swami Sivanandaji may be blessed with longevity and good health for the benefit of humanity in general.

Great Saint of Our Century

Sri Walter Giese

(Munich, Germany)

It is impossible to express my feelings about our wonderful Swami Sivananda. All I have to say is: I wish everybody to come in contact with this great saint of our century. May God give a long life to His Holiness that he may continue his work for the regeneration of the whole world.

WONDERFUL SPIRITUAL POWER

(Sri L. Haider and Srimati Refriede Schorg)

[Vienna, Austria]

Last year we received the book *Sivananda's Teachings—A to Z* and through it a deep insight into the teachings of Sri Swami Sivananda. From his teachings and from his personality flow out a marvellous strength, goodness, peace and love. By a simple touch of this little book or from a look at his photo, anyone can experience a wonderful spiritual power. It is a great joy for us to know that Swami Sivananda recognizes and accepts also Jesus and all the good teachings of all other religions. By this he has won our love and veneration and that of the entire world for him and his work.

Swami Sivananda is a man who has the ability to give out from his power, through his inner communication with God, whatever he deems would be conducive to the spiritual welfare of his disciples. We do appreciate and understand the many-sided service of Sivananda for the good of mankind, especially in this disturbed times in which we are living today.

May God always bless Swami Sivananda's great efforts for the uplift of humanity and give to him the most beautiful success in every way for all his work. And may he live long in true service of God and for the peace and prosperity of the world, to guide the peoples on the right spiritual path.

Good Wishes

Dr. Panna Lall, Ph.D., D.Litt., I.C.S (retired)

I hope and pray that Swamiji will be spared for long to continue the good and valuable work which he has been doing among us. I always remember with gratitude the benefit I have derived from personal contact with him and from reading his wonderful books.

Great Teacher and Healer

Sri Sivananda-Lori
(*Munich, Germany*)

The rays of the spirit of Swami Sivananda enlighten the hearts of all who have the honour and the good luck to be in contact with him. But happiness must not only be received, it has also to be transferred, either by word or by example of good deeds. What moves me most on this occasion of the Swami's birthday is heart-felt thankfulness.

I thank the great Teacher and Healer for the numerous books he wrote with indefatigable creative power and which contain the highest ethics and infinite knowledge.

I thank the great Master also for his benevolent readiness to share his knowledge, and also for the kindness with which he gives away his books. Despite the abstruseness of the science of Yoga, his books are of an encharming simplicity, which are admired by all and which enable even the ordinary people to tap the Source of all existence. Special thanks for that. I am specially appreciative of his *Triple Yoga, Concentration and Meditation, Kundalini Yoga, Yoga in Daily Life, Yoga for the West, Tantra-Yoga, and The Ten Upanishads.*

The very captivating explanations in the periodicals of the Divine Life Society create a constant contact with the Ashram, on the banks of the Holy Ganges.

This contact, however, does not consist of literature only, but to some extent, of the force of thought of our Beloved Master of his inspiring letters, and of his silent activity directed through other means. By his most noble currents of thought, the whole world could and should improve.

The refinement of life is at the same time its most beautiful appreciation. The Love of God and towards all His creatures, goodwill and charity directed towards turning the bad into good, are the ideals of our life. The West knows to sing a sad song about wars. Under the crashing sound of the bombs, we have cursed all discord. The great initiated persons on this earth are united in their efforts for peace, and every individual, who has goodwill at heart, joins them gladly.

In the smallest circle and among communities there should be harmony and joy. Yoga can help definitely towards that goal. The return to ourself our real nature and the maintenance of our precious gift are mandatory amidst the restlessness of our life.

I am very fond of the Asanas. Already the fight against inertia has been successful. In addition to that, they are capable of giving fine health of mind and body. A healthy human being is happy, and a happy human being is also peaceful.

Peace and happiness are given to us by Swami Sivanandaji Maharaj and, therefore we all owe him adoration.

I greet the most adored Master and wish him health and further success in his activities!

I greet his country and his friends!

Ideal Man of Action

Sri Inge Stramm
(Eastern Germany)

Hail Swami Sivananda! The brightening of your soul, of your heart and of your spirit has been overflowing all borders which part countries and nations. This light has reached me too, living in the South East of Germany at the foot of the Alpes. In my capacity as a librarian and lecturer (teaching philosophy and religion) at the Peoples University at Traunstein (Upper Bavaria) a great many people have been assembling with me since many years in pursuit of spiritual values. Their souls have grown dark by wars, tribulations and troubles (loss of their property and unemployment and disease). The same fate befell me as well, but the Lord, hearing my prayer, my calling from amidst the darkness of life gave back a big part of his light to me, more than enough to light other hungry souls.

Having studied about almost all the religions of the world, I always have found that it is only God who is able to fill the existence of everyone with supreme happiness just by being conscious of His omnipresence. In fact I was successful in enkindling the spark of the Lord into the souls of many people. And so, now I am richer than ever I have been.

It is a hard drudgery—drinking from the eternal sources from the hollow of your hand, while groping in the darkness. I have been longing for a goblet whose silvery brightness makes the sources reflect brighter—for a Guru! I know that he had to come from the Great East, as I had been promised once before. Looking at India I prayed. Thus one day a young gentleman came and told me about some book on Yoga standing in front of my writing-table in the library of Traunstein University. Listening to him I learned for the first time the name Sivananda! I realized that a contact had been established. Now I could see the clear outlines of an aim desired long since. Each word you, Swami Sivananda, have spoken or written made my heart sing: Yes, yes, yes!

It is well now that we, Northerners, are harsh individuals. Having been born at Bremen, near the North Sea, I have been driven by the war to this spot here. From my point of view I decline any idol, because I see that an idol may easily misguide ignorant persons to practise idolatry.

There are many prophets, too, with us full of words rejecting all those who don't want to walk on the ordered way, the way "claiming the monopoly of all means of grace!"

We don't seek after a saint whose splendour we, mortal beings, shall never be able to attain, a splendour which only makes many persons blind to real values. We seek for the perfect human being, amidst every day's life, according to the *Bhagavad Gita*: "Let your deed become your divine service!"

Swami Sivananda, you have not withdrawn into any secluded corner in order to attain the salvation of your own soul. You are the man of action, the indefatigable engineer of earthly mine, in order to haul out the radiance of God, full of supporting love for entire mankind. Therefore I thank you ever so much! Owing to your example, the courage of our small community will keep on increasing and finding the key of making the best use of our day-to-

day life without any weariness or fanaticism.

Because you are going anywhere
over the earth
I know I never shall be disturbed!

Once I shall come to you to India for having my fill from the silver goblet of divine love, peace, health and a harmonious existence.

May it be so! May God grant it!

SIVANANDA'S INFLUENCE IN DENMARK

(*Srimati Edith Sorensen, Copenhagen*)

We, here in Denmark, associates of the World Spiritual Council, thank Swami Sivananda and send our best wishes to him. From the moment we came in contact with our dear Master, here all things have been going on well. We found a fine accommodation and able speakers for our spiritual work.

Sri M. Kierkegaard, Pastor, on his first meeting gave a wonderful lecture about the Swami, and prays to inform him that during his work and preparation for this lecture, he felt one with him. He had great success. We were all divinely inspired. The eyes of all the members were brilliant, faces shone in goodness. Grace to the Swami's lofty thoughts, expressed by the Revered Pastor.

Here I like to mention about a 'Railway Station Mission' in Germany by Danish ladies, propagating the Message of Swami Sivananda. They are the living ideals for propagating teachings. Here I see a lady, ordinarily not beautiful, but appears to the public very beautiful when she propagates teachings of the Swami from person to person. What a luminosity she radiated. She remains incognito and never tells her name. She puts the Swami's teachings in practice and works silently for the spiritual uplift of mankind.

May Lord bless Sivananda and his lofty Mission!

UNIFIER AND HARMONIZER

Dr. Peter E. Koopman, M.D.

(*Washington, U.S.A.*)

It is generally conceded that no "Prophet," is honoured in his own country, during his life time. This notion has been nullified by the example of Sri Swami Sivanandaji Maharaj.

So there is no doubt that the excellent qualities of the Swamiji's heart, mind, soul and spirit have reached the inhabitants of his greatly beloved Hindustan, in a similar way as they have been bestowed by the unforgettable Mahatma Gandhi, who no doubt incarnated on this planet to free his country from foreign domination.

Mahatma Gandhi like the great Abraham Lincoln of the U. S. A., lost his life in pursuing the great work he came to do here on earth, because of political association. The Swamiji's field of work is, however, religious in a universal sense. He is trying to bring together the different groups of people in the East and the West and gather them on the common ground of fundamental spiritual culture

Indeed, Swami Sivananda can greatly contribute towards the solution of present world crises by continuing to disseminate vigorously the ideals of Love, Wisdom, Truth and Justice. May God bless him.

Embodiment of Light, Love and Goodness

Sri Theophile Schneider
(*Geneva, Switzerland*)

"See, I remain with you until the end of the world." This Biblic words prove themselves in the life of Swami Sivananda.

Thousands of disciples and devotees of our beloved Master, Swami Sivananda should thank God every day for the great grace that this Light shine and that everyone can find *at the feet of the master* the divine source for enlightenment.

It is not a mere coincidence, that Swami Sivananda established his abode in the Himalayas, the highest mountains in the world, nearest to God under the firmament from where shines his light all over the world The higher the light, the farther reach its rays.

With an abnegation and selflessness which are more than human, he propagates the Light and Truth of the Eternal Life. He took on him to radiate God's Light and this light ceaselessly illuminates this dark world and overfloods all races and nations, unhindered by man-made barriers.

His books and scriptures, read by millions, demonstrate that the words of Christ are truth and reality and universal.

How many Westerners have visited the supreme Abode of Enlightenment, the Ashram of Swami Sivananda, with the materialistic wish to see miracles !

To pray, to meditate, to believe in and to see the Love of God, to thank the Creator, have become more rare in this materialistic age.

Speed and hurry, running for records, money, pleasures, dominate the minds. Respect for divine life, for the creation of God, is sacrificed for materialism.

This mentality does even not stop before the words of a Saint or a holy place; miracles are wanted—this is the only thought of the minds poisoned by the epidemic of materialism.

Even persons who affirm to understand the Saints, persons who believe to know the supreme knowledge, people who got the grace to see and to experience what means the Divine Light to mankind,—even they think to have a right to dominate others through the received gift of knowledge, to criticise others, to make financial organizations, to ration the Truth and to get material benefits through the conferring of Light.

Swami Sivananda, the embodiment of Goodness and Love, the ruler of all powers, a real Saint who opens his heart to all creatures, goes his way, unaffected by criticism and praise, and misuse of his name.

His Light is for all and everyone is the same for him. His Light pierces the outer worldly membrane and touches with a flood of warmth the innermost core of man, where the divine spark is hidden, and which becomes a conflagration of realization.

Swami Sivananda, the Light from the highest mountains in the world, lives among us, and is a "modern" Saint with understanding and love for all beings. The strong man from the Himalayas is well-acquainted with all our pains and burdens and we can and may approach him without any reserve or doubt.

He lives not in an inaccessible Paradise in comforts and estheticism, entrenched behind a life-guard. His doors are open to all. His Paradise is open to all beings, rich and poor, good and bad, human and animal.

Such Goodness and self-dedication to

all creatures is indeed saintly, a grace for all, a grace which flows unto us, if we open the eyes to see the Light from Sivananda. Then glows the divine spark within us brighter and brighter and the hindrances vanish, the way is free.

If we can thus open the eyes, we will see wonders and miracles even without having to travel from "West" to "East"!

May Swami Sivananda remain long with us, and may his Light enkindle the "candles of all colours, races and nations" in this world.

This is our prayer on his 70th birthday.

Ten Commandments of Sivananda

Sri Julius C. Graham
(Hubbard, Ohio, U.S.A.)

I wish to extend my most humble and sincere respect to H.H. Swami Sivananda Maharaj, on his 70th birthday. May the grace of God abide with him throughout life and eternity.

Until I came to know about our Holiness Swami Sivananda, I was very restless in search of Truth. Now, however, after finding him and getting his instructions, and reading his wonderful books, I am very much at peace.

We are blessed to have such a one Swami Sivananda to guide us in the spiritual path during these trying times. The saints must continue to fight against the advance of materialism which threatens to enslave the mind, soul and body of humanity. Thus, Sivananda, a saint in this atomic age, gives us his ten commands for our spiritual survival:

1. Practise truthfulness, non-violence and celibacy.
2. Be good, do good.
3. Be tolerant, bear insult. bear injury.
4. Be kind to all.
5. Serve all, serve the Lord in all, love all.
6. Share with others what you have.
7. Give, purify, meditate, realize.
8. Behold the one Self in all, see God in every face.
9. Feel "I am the all-pervading Immortal Self."
10. Be humble, simple, selfless.

DEDICATED TO DIVINE CAUSE

His Excellency Dr. S. Fazl Ali
(Governor of Assam)

Although, much to my mortification, it will not be possible for me to be present in person on this auspicious occasion (70th birthday of Swami Sivananda) owing to the pressing necessities of my office, yet I seek consolation in blessings from Your Holiness, which, I am confident, Your Holiness will be pleased to confer upon me notwithstanding my remoteness from the scene of celebrations.

Permit me to extend my cordial greetings to Your Holiness on this occasion, together with my heartfelt prayers for long life and health. May Your Holiness have the supreme satisfaction of witnessing the crowning triumph of the divine cause to which Your Holiness has ever stood dedicate pray that Your Holiness might be spared many, many years to pilot the Divine Life Society for the progress of which the spiritual guidance of Your Holiness has always been so indispensable.

Bir day Ruminations

Sri Swami Omkarananda alias Mrs. Hanna Herrmann
(Winterthur, Switzerland)

I express my sentiments of good wishes to Swami Sivananda, on the occasion of his 70th birthday, in the form of a symphony of praise and thanksgiving.

It is the song of a liberated soul,
The melody of incessant gratitude,
And the Hymn of lasting happiness.
Spiritual Grace was and is
the Saviour and Redeemer,
Divine Love and Compassion
are Omnipresent,
And they manifest in Him
who is our Master.
His heart, head and hands
are bestowers of blessings,
Being Himself merged in Bliss,
how would it be otherwise?
In Him is no mean little 'I'.
No personal self,
No craving for honour,
Nor a distinction between men.
This pristine purity,
This lack freedom from claims,
This child-like modesty,
This humorous serenity,
The blissful peace,
Deep, sublime knowledge
And transcendental wisdom,
This perfect and constant
abiding in God—
Are they not continually
stirring us up,
Pleading and calling
and appealing us, the disciples,
Until we too begin to seek,
to give, to serve,
To love and meditate,
And thus approach the Truth,
Which sooner or later
becomes experience, Realization?
Swamiji's aim of life
Is to establish the reign
of Divinity on earth,
The reign of peace and brotherhood,
And glory of mankind
in Atmic consciousness.

Swami Sivananda shares all he is and has on all planes of existence. Surrender and sacrifice are not spiritual disciplines to him but spontaneous acts of utter happy blissfulness. There is, of course, nothing left to wish for in face of Omnipresence, Omnipotence and Omniscience. All and everything is there for us, everything working for the best—Love, Wisdom and Truth deciding all happenings.

What we call adversities are teaching and disciplining factors and tribulations are warners and purifiers, and even our sorrows tend helping hands, leading to faith, confidence and protection from prayer to the Lord.

Swamiji loves without any reserve; he is never impatient, never disappointed, never hurt, nor offended; he experiences the Lord in the purest and the meanest of our brothers, all beings of human and sub-human realms being enclosed in his heart. His prayers and personal help serve and belong to all.

Swamiji's heart is the heart of humanity and the heart of the universe, for there is in him no I and thou, no mine and thine, his individuality having been merged in the Cosmic Oneness.

Thus Swamiji gives all that is worth giving and living for. What shall we give him in return? Which will be his most valued birthday present? No earthly objects, not even the gifts for his work and mission, though they will mean tokens of God's Love, but pure redeemed souls, our

souls wholly given up to the Lord, conscious of our inmost being and ready for service, imbued with the ideals of co-operation, brotherhood, mutual love and trust, peace and blissful communion. That would be our most ideal offering to Swami Sivananda on the occasion of his seventieth birthday.

May Swamiji continue to spread the Divine Grace, as a messenger of love and hope to all the world.

SERVICE OF HUMANKIND

Sri Joao Augusto Simoes

(Rio de Janeiro, Brazil)

I associate myself in offering encomiums with others to Swami Sivananda on the occasion of his birthday. His luminous, saintly personality is an inspiration to us. Through his teaching we know the greatness latent in the human being, and the high realization that one is destinated to and about the divine forces that are at one's disposal should one try to tap them.

We also greatly admire the Swami's great cosmic love that has impelled him to dedicate his life for the service of mankind. That love penetrates within us in its greatness in contagious way and goads us to cultivate all the virtues that one requires to realize one's oneness with mankind.

To develop the inner conviction about the unity of existence, or the brotherhood of humanity, to live in peace and amity with one another, to foster goodwill and love towards all beings, one should put into individual practice the teachings of Swami Sivananda.

We should give all our support to the great work of the Master, Swami Sivananda, which is directed towards our own benefit.

HIS NAME: A LEGEND

(H.E. Sri R.R. Diwakar, Governor of Bihar)

Swami Sivananda's name is already a legend and his way of life is a model to those who have renounced the world and yet who would constantly help humanity in its onward march.

GOOD WORK FOR SPIRITUAL REHABILITATION

(Sri N. Chandrasekhara Aiyar, Retired Judge of the Supreme Court of India)

My dear Swamiji,

We are very glad to hear that your "Platinum Jubilee" is going to be celebrated with due *eclat* on the 8th instant (September). May you live for many more years to carry on the good work for the spiritual rehabilitation of India which you have been doing for so many years now with signal success and universal appreciation from the high and low is our earnest prayer to the Almighty. Sd. N. Chandrasekhara Aiyar.

Seventy Nectar Drops

Compiled by Sri Abani Mohan Chakravarty
(*Calcutta*)

S incerity leads to perfection
E ternity is a matter of realization
R eality is based on Truth
V eracity is a noble quality
E ntity is Brahman only

L ove thy neighbour as thy own self
O f all wonders the greatest is—man thinks he will live for ever
V airagya is indifference towards sensual objects herein and hereafter
E ver remain truthful; you will be ever peaceful

G od is in you, with you and without you
'I' ness is ignorance which binds a 'Jeeva'
V iveka is discrimination between the real and the unreal
E xistence is Sat Brahman

M any is Iswara's Shakti
E nquire 'Who am I?'
D etach from the worldly things
I gnorance veils the ever-present Reality, i.e., Brahman
T ear asunder ignorance by real Sadhana
A ttach to the Lord
T hink of Lord and His manifestations in everything and
E ver you will remain in peace and bliss
R eally you are never detached from the Lord but 'Avidya' makes you think so
E ver try to know Maya and Her Lila and stand as a witness to the same
A nnihilate ignorance by Vichara with the help of Viveka and Vairagya
L ove is God and God is Love
I nsure whole life with pure Love
S ivoham, Sivoham, Sivoham, Satchidananda Swaroopoham
E ka Rasa, Akhanda, Satchidananda is Brahman

B hakti begins with two and ends in one
E goism is 'I'ness and 'Mine'ness
G ive, give, give, God will fill you up with Love, Love, Love
O bey the injunctions of the Shastras
O bey the instructions of your Guru
D o not hesitate to speak the Truth
D ive deep in the ocean of celestial bliss and you will be
O ver-joyed with pure happiness for ever
G ive one hand to selfless service and the other to God
O ne ounce of selfless service is much better than a ton of sermons
O ne can reach divinity by selfless service alone
D oubt not this—says Swami Sivananda
B uy not luxuries, frailties out but divine jewels and
E nrich yourself for this life and life hereafter
K now thyself and be free
I ntrospect all thy actions small or great
N ever allow your mind to control you but grip it under your control
D arkness of hundreds of years vanishes at once by one spark of knowledge
B e frank to declare your shortcomings unreservedly and
E ver you will feel your mind clear, gay and happy
C oncentration of the mind will help you in feeling the
O mnipresence of the Almighty and
M editation on the same Lakshya will bring
P urification of your heart and gradually you will be in
A bsorption and feel Bliss Absolute
S eclusion from the worldly things helps you in

S elf-purification at your heart and gradually leads you to
I dentification of the Self with Atma
O stentation is a stumbling block to Sadhana
N egation is one of the methods of Brahma Vichara
A ttention is essential when one studies Brahma Sutras
T ension should always be avoided when discussing philosophical matters
E xtension of life never expect, so start vigorous Sadhana early
S alutations and prostrations unto Thee, O Lord

I am Thine and Thou art mine
V erily you cannot forsake me because I am in Thee
A nandoham, Anandoham, Anandam, Satchidanandam
N irmaloham, Nischintoham, Nirvikara, Nirgunoham
A dwaitoham, Akhandoham, Amalam, Avinashyoham
N irvishesha, Nirvikalpa, Nityananda, Swaroopoham
D wandwateetam, Gaganasadrisham, Tatwamasyadilakshyam
A chaloham, Anantoham, Anadi, Avyaktam, Avyayam.

'PLATINUM JUBILEE' GREETINGS

On the auspicious occasion of the 'Platinum Jubilee' of your birthday I send my heartfelt congratulations, cordial respects and greetings. I hope and pray that your sojourn in this world may be prolonged and you may have necessary strength and resources to fulfil the great mission of propagating the principles of Divine Life, as the world needs them more than ever.

The world is passing through a great crisis dominated by materialism, distracted by fear of war, driven often to the brink of war, by power-mad politicians. There is no escape from the horror of nuclear bombs, and wholesale destruction to which humanity and the present civilization are exposed can be averted only by world-wide propagation and acceptance and practice of the principles of Divine Life.

Indeed it has been my privilege to have benefited from your teachings, and I am grateful to you for your personal regard for me and other members of my family.

—Sri Mohan Lal Saksena, M.P.,
(Ex-Rehabilitation Minister
in the Govt. of India),
New Delhi.

I feel that your blessings and kindness are also part of divine grace which should help one to understand the mysteries of life.

—Sri B.N. Kaul,
Ambassador-designate in
Belgium.

On the occasion of the 'Platinum Jubilee' of His Holiness of Swami Sivananda, may I convey to the Swamiji, my respectful congratulations and my greetings? May the celebrations be successfully conducted and concluded!

—Dr. Sir. C.P. Ramaswami Iyer,
Madras.

Consecration of a Statue

Dewan Bahadur Sri K.S. Ramaswami Sastri

(A speech given immediately after the installation and consecration of the marble statue of Swami Sivananda in the "Temple of Divine Life.")

Your Holiness Bhumandaleswar Yogeswar Sri Swami Sivanandaji Maharaj, other Swamijis, sisters, and brothers.

I deem it to be a great privilege and a great honour and a great blessing to have come here on this holy occasion and to meet His Holiness and all of you and share in these spiritual rejoicings. The idea that is uppermost in my mind on this occasion can be best expressed by a verse that occurs in Kalidasa's Kumarasambhava where Himavan, while meeting the Saptarshis, who had gone there to bring about the wedding of Sankara and Parvati, said:

मूढं बुद्धमिवात्मानं हैमीभूतमिवायसं ।
भूमेर्दिवमिवारूढं मन्ये भवदनुग्रहात् ॥

(By your grace, I feel like an ignoramus who has become the wisest in the world like iron which has been transmuted into gold, like one who has been spending his lifetime on earth, but has suddenly been lifted into heaven.)

Such transformations occur in the world owing to the grace of God and Guru. This verse expresses most perfectly the idea that is uppermost in the minds of all of us. Another verse which I would quote on this occasion occurs in Srimad Bhagavata:

धौतात्मा पुरुषः कृष्ण पादमूलं न मुञ्चति
मुक्तसर्वपरिक्लेशः पान्थः स्वशरणं यथा

We come to the adorable lotus-feet of Bhagavan, as we go to our house. We generally think that our house is built with our own hands, but our real house is built with God's hands.

We wander from hotel to hotel, finding joy nowhere, but when we retrace our steps and go back to our home, our joy is inexpressible. And when he reaches the holy lotus-feet of God, he clasps them with fervent devotion and never lets go his hold on them again. That is the spirit in which we have gathered here this morning. It so happens that the seventieth birthday of His Holiness and Vinayakachaturthi are on the same date, and today our first obligation is to think of God Vinayaka, the elder son of Sankaraprabhu, and when we understand the Tattwa of Vinayaka, that knowledge will lead us to the knowledge of the highest Tattwa, or supreme Godhead, because Vinayaka represents the Omkara, —Omkara, the greatness of which is being understood by us by chanting it day after day, in these holy precincts. Omkara is the very form of Lord Ganapati and Nadabrahma, which Lord Ganapati represents, is amplified, intensified, and elaborated by His younger brother Skanda. You know very well that the word Om is a combination of three sounds, A, U, and M. By saying 'A', we open our mouth. By saying 'U' we half shut our mouth. By saying 'M', the mouth is shut altogether.

So the whole creation and preservation and involution of the universe are summed up in this mono-syllabic word which is a combination of three syllables. Bhagavan Vinayaka has got a big belly. Modaka at the end of his trunk. Modaka represents the principle of eternal, supreme, infinite happiness and the big belly of Lord Vinayaka is our God-constructed, biggest dwelling house. in the world, which can house all the children of God. It is on such a day that we are gathered here to witness the inauguration of this holy shrine, and the Sivananda Pillar, so that

we may read Swamiji's spiritual instructions as inscribed in the pillar and come up here for worship of Lord Viswanath and Guru Maharaj.

On this occasion I remember a story which Guru Maharaj has given to us in one of the Yoga Vedanta Forest University Weekly issues. I am mentioning it here, because I deem it to be very appropriate for the occasion. It deals with the story of an ant called Jirnakaya and an ant called Sthoolakaya. 'Jirnakaya' means a weak, emaciated ant and 'Sthoolakaya' means an ant full of powerful vigour and divine bliss. The emaciated ant comes from the South and the happy ant which had come from the South and lodged itself in Himalayas, met the ant that has come from the South and asks the ant which has come from the South: "Why are you so feeble, emaciated and helpless seeming almost about to die?" And then ant of the South says, "Well, I have been like this for many years," and then the ant from the North asks, "What is the food you are taking?" and the ant from the South says, "I am taking the food that is available, and that is the food of desire, the food of being engrossed with the affairs of the world. The food of Kama and Krodha and Lobha I have been trying to thrive on the world and this is the condition to which I have come." And then the ant from the North which is full of happiness, tells the ant from the South, "No, no! You must feed upon the divine glory. Then you will be eternally happy and no longer be thin and emaciated like this." But the ant from the South having been accustomed to tamarind and chillies, and salt, like the southerners, retained a portion of its ancient food inside its mouth and began to eat all the sweet and holy things from that mountain of sugar upon which the ant from the North had been living. Thus, keeping tamarind, etc., in one portion of the mouth, it began to eat sugar from the holy hill of sugar. But it continued to be emaciated and thin. The ant from the North was wondering why this ant from the South was still thin and emaciated, and then the ant from the South said, "I have been, without your permission, keeping a portion of my old food in the mouth." The ant from the North said, "Spit it out, and you will find the consequence." The ant from the South was not willing to do so, but at last by the grace of Gurudev Maharaj, the food from the South was dislodged, and it began to feed upon the food of the North, and it became very well-grown and happy.

I am mentioning this story because Sri Swamiji Maharaj is our powerhouse and therefore when we come here, whether it is once a year, or once in more than a year, we must charge ourselves with the spiritual electricity and know what should be our food hereafter? And therefore, it is that I placed before you, not the experience of anyone here, but my own experience, and I have come here for that purpose. Swamiji's statue which no longer is a statue, but is now a divine being, was unveiled at Madras. Madras had the honour of having it unveiled by Dr. Sir C P. Ramaswami Iyer, and I had the happiness to take a leading part on that occasion, and it gives me joy inexpressible to come here and see the transformation of this statue into a divine being. Only last Sunday at Madras, we had the Platinum Jubilee Celebration, and we wish to submit to Swamiji a report of the proceedings, which my good friend Mr. N. Srinivasan has brought.

I am not going to describe that occasion now, because this is a holier and loftier occasion than that. I do not wish to speak

this morning upon the teachings of Gurudev Maharaj. I have been for many years studying them and have written many books as many of you may know, and there is at least one more book awaiting publication. So, I will not try to sum up the spiritual teachings of Gurudev Maharaj on this occasion. I am sure that in the course of the day or in the days to come, I shall have another opportunity to speak, but I wish to say this that Swamiji, when he came here thirty-two years ago and underwent the most difficult and exhausting of Sadhanas, had one great source of strength in the Himalaya, and another great source of strength in the Ganga. I will take his permission and yours, to read what Swamiji Maharaj says, in his "Siva Gita": I love Ganga and the Himalayas. Ganges is my Mother Divine. Himalaya is my Father Divine. They inspire and guide me. I swim in Ganga. I adore Ganga. I feed the fishes of Ganga. I wave lights to Ganga. I do salutations to Ganga. I sing the glory of Ganga. Ganga has nourished me. Ganga has comforted me. Ganga has taught me the truths of the Upanishads. Now a famous Stotra comes to my mind of Sankara, whose representative Gurudev Maharaj is :

Adisankara prays to Ganga :

देवि सुरेश्वरि भगवति गंगे त्रिभुवनतारिणि तरलतरंगे ।
शंकरमौलिविहारिणि विमले ममगति रास्तां तवपद कमले ॥

In the Apasthambhasutra there is a query: "Why are no Rishis born in these days"? And then the Maharshi Apasthambha (I belong to Apasthambha Sutra, by the way) replies, 'Niyamatıkramat';—Because there is not the certainty of grip which is required to become a Maharshi.

ऊर्ध्वरेता स्तपस्योग्रः नियताशी च संयमी ।
शापानुग्रहयो शक्तः सत्यसन्धो भवेदृषिः ॥

There are six qualities which have to be possessed by a person who wants to become a Maharshi. Apasthambha was one of the greatest law-givers of India. Here before you is a Maharshi, born in our country sixty-nine years ago, when Kali had attained not full maturity, but fairly terrible maturity. Because of his grip over divine things and his Tapasya, he nourished himself on the divine, and he has become our Maharshi. We need not go elsewhere for a Maharshi. Here is a living Maharshi, always eager to bless us.

I shall not, to cut short my speech, tell you about the various spiritual instructions of Swami Sivanandaji. Another occasion will be availed of by me. But I will only take five minutes of your time to explain to you my view-point in regard to this transformation of a statue into a Divine Being.

Some persons may think that during a person's lifetime, he must not be elevated to Godhead, a temple should not be founded for him, and there should be no divine worship offered for his representative figure. But, I have lived long, and I have heard the truths from my great father, Prof. K. Sundararama Iyer whom Guru Maharaj knows well, and incidentally I may say today at about this time in the K. Sundararama Iyer Memorial Library at Kumbakonam, where he lived and toiled for forty years, a slab containing the teachings of Guru Maharaj is to be fixed on the wall of the library constructed by me and bearing the name of my father Now, I say this for convincing those people who feel, or rather, are likely to feel certain doubts expressed or unexpressed in regard to this matter. We must know that the representative of a person, the living representative, the channel for the transmission of grace may be a statue or a book or any other article, seen or touched or blessed by him, and once his

look falls upon the figure, his look falls upon the book, that becomes charged with his own spiritual electricity and is no longer what it was before.

You will remember how when Bhagavan Valmiki wrote the Ramayana, he taught it to the sons of Rama, Lava and Kusa, because he was very keen that his book should be recited by the sons of Rama before the Avatar, so that the grace of Bhagavan may rest upon the author, the disciples, the audience and the book. Kalidasa has written on Ramayana, and many other people have also written. I also have written an allegorical drama on the Ramayana story, but nobody will deny that no book except Valmiki Ramayana is charged with the divine grace, and therefore is a representative of Sri Rama Himself. The twenty-four thousand verses were recited in the presence of Rama sitting on the throne, and with his own sons reciting the Slokas of Ramayana. He was so moved by the spiritual effulgence of the poem that he forgot that he must sit on the throne, and he came and sat along with the crowd, and went nearer and nearer the singers. Generally people who are fond of music, go very near the songster and press upon him. So Rama went to them and embraced the singers and passed His infinite Divine Power into those singers and into the poem, and today the Ramayana of Valmiki is not merely a poem but Lord Rama Himself. Therefore, it is from that point of view that I would ask you to regard the transformation of this statue. It was a statue unveiled at Madras but today after Guru Maharaj's eyes have dwelt upon it and he has given his power to the statue. it itself is Guru Maharaj. Nay it itself is Bhagavan Himself.

Just as when the moon is exhausted, and the sun gives a portion of its energy to the moon, after the Amavasya is over, when the light that shines in the moon is not the light of the moon, for the moon has no light, but it is the light of the sun that has passed into it. But it does not mean any diminution of the light and glory of the sun. The sun is there as it was without any diminution whatsoever, but the moon which has no light, begins to throb with light and grandeur. That is the meaning of the Upanishadic verse:

करेण भानोर्बहुलावसाने संधुक्ष्यमाणेव शशांकरेखा

(*Kalidasa*)

There is no diminution of the glory of the sun. In the case of a lamp lit from another lamp, there is no diminution of light in the original lamp. But there are more lights as you go on lighting more and more lamps. We have a festival of lamps without the original light suffering any diminution whatsoever. It is from this point of view that we must understand this function. That is my humble opinion.

Narada in his *Bhakti Sutras* says that there is no difference between Bhagawan and Bhakta into whom His grace has fully descended. Every one may regard himself as the ideal Bhakta, and very often people who enter into the path of Bhakti are likely to regard themselves as the greatest Bhaktas, forgetting that the path of Bhakti is as difficult as the path of Raja Yoga or Jnana Yoga. It requires complete dedication. Only then in the heart of the Bhakta, Bhagawan begins to dance and give the light ineffable and supreme, the light of His own knowledge there.

Teshamevanukamparthamahamajnanajam
Tamah,
Nashayami Atmabhavasto Jnanadeepena
Bhasvata.

You may have read about the Jivanmuktas in the Upanishads. The difference between a Jivanmukta and a person who may regard himself as Jivanmukta is that a

Jivanmukta has got powers of creation which Lord Himself has got, not that he exercises these powers, but if he wants anything to be done it will happen. It is said that whatever he wants materializes. Just as Bhagawan's thought has materialized into this world, the Jivanmukta can pass his full effulgence into what you may regard as his own creation. Just as Bhagawan has made this world, and is immanent in the world and transcends the world, Guru Maharaj is there, but he is here in all fullness.

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
भोगमात्र साम्यलिंगाच्च ।
अनावृत्तिः शब्दात् अनावृत्तिः शब्दात् ॥

These are the two penultimate and ultimate Brahma Sutras. 'Bhoga' does not mean eating Laddus. It means full power, and it means that desires are fully gratified immediately. *Our* desires are not gratified immediately, and if they are gratified, it is for our detriment, but Jivanmukta's desires are for the good of the world. That power of the full materialization of desires, the pure world-saving desires, is common to both God and Guru.

Lastly when we are all here (and some of my friends have been to Vrindavan though I did not go to Vrindavan this time), I shall quote one verse in Krishna Karnamrita to bring out this idea: On the bank of Jamuna, when the full moon had risen Krishna put a flute to His lips and made the whole world understand the ravishing melody that emerges from the flute. The divine child put a flute to His lips and there emerged from it Omkar in all its multitudinous vibrations and manifestations,—and when He was there, when all the devotees gathered around Him on the banks of the Jamuna Bhagavan's Lila was that He must be by the side of every Gopi and also stand in the middle of that circle. That is the highest circle, a divine circle. If the Gopis look to the right, there is Bhagavan there. If they look to the left, there is Bhagavan there. If they look in front there is Bhagavan there. And there is a ravishing melody coming from the lips of the central figure, and the dance of Krishna used to bring out the full ecstasy of the flute—dance intensifying song, song intensifying dance, both intensifying Madhurya Bhav. The whole circle felt charged with the Krishna spirit, and therefore, we have Krishna standing by our side and in front of us. I will only quote that stanza with which you are familiar and close my talk.

अ ंगनासंगना मन्तरे माधवो माधवं माधवं चान्तरे चांगना ।
इत्थमाकल्पिते मंण्डल मध्यगो संजगौवेणु ना देवकीनन्दनः ॥

Thus Guru Maharaj, his image and we are one.

I am quite happy. I came here with indifferent health. Now I have taken the supreme medicine of Krishna Mantra, and Guru Maharaj's grace, I am all right. I thank you all.

BESTOWER OF INNER PEACE

(Sri Kaethe Woersdorfer, Cologne, Germany)

I am sure, the instructions given me benevolently through his letters and numerous publications by Swami Sivananda Saraswati, have helped me considerably to move forward on the path of spiritual evolution. I have won especially the great peace of my inner self. From my inmost heart I thank Swami Sivananda for his help to me. May many people, and especially the leaders of the nations, gain through Swami Sivananda the great peace and goodness of the soul.

Divine Life Movement

His Excellency Sri B.P. Adarkar
(Indian Commissioner in Hong Kong)

[A speech delivered at the Hindu Temple, Hong Kong, at a function held in Commemoration of the 'Platinum Jubilee' of Sri Swami Sivananda, on 8th September]

Today is the Platinum Jubilee of the birth of His Holiness Sri Swami Sivanandaji Maharaj. As you are all aware, Sri Swami Sivananda is the founder-president of the Divine Life Society, whose address most appropriately is "Sivananda Nagar, Rishikesh, Himalayas." It is in these Himalayan forests, "far from the madding crowd's ignoble strife" and in the rarefied atmosphere of the mountains that you can find an escape from this earthly life. For thousands of years our ancient sages have lived in these regions and practised penance and meditated in the search of the Divine Being. No wonder then that Swami Sivananda who was born sixty-nine years ago in an orthodox South Indian family, noted for its Sanskrit scholarship and pious wisdom, decided to go to the Himalayas after renouncing worldly life. Swami Sivananda, in his early youth after taking a degree in medicine, went to the plantations in Malaya to serve the poor and suffering. In Malaya his generous heart and beaming smile attracted large crowds of sick people to him. The endless procession of the sick and the suffering, however, made him very unhappy and, like Prince Siddhartha Gautama Buddha, he gave up a life of power and prestige and became a *Sannyasin*. In 1936, he founded the Divine Life Society at Rishikesh on the slopes of the Himalayas.

The Divine Life Movement represents the quintessence of the teachings of all the religions and of all saints and prophets of the world. In other words, it is based upon the highest common factor of the best that there is in all religions. The principles are broad and universal and in accordance with science and reason. The Movement is not concerned with ceremonial except in so far as any ceremonial is required to give a peaceful setting of meditation and the pursuit of a divine life. This indeed is the beauty of the Divine Life Movement, that it is not wedded to any particular religion. That is why I have no hesitation, but consider it really a privilege to participate in today's Platinum Jubilee celebrations. I said "hesitation" because as you know our Government is a secular Government, i.e., it does not regard any particular religion as of greater importance than other religions in the framework of our national life. This does not mean that our Government is against religion or impervious to religion, but only that it believes in giving unto Ceasar what belongs to Ceasar and giving unto God what belongs to God. In India, as you are aware, there is perfect freedom of worship. This freedom, of course, implies that no religious group imposes itself upon any other religious group. It is for this reason that the Government of India does not look favourably upon active proselytization or conversion by missionaries and others. As you are aware, the Hindu religion has no proselytization and does not believe in mere numbers. Conversion by propaganda, by misrepresentation of other religions or by promises of rewards of various descriptions is not in its line. Nor is there any politics in the Hindu religion. Religion is a matter between you and your God and it is not for others to intervene until asked. The Government of India also

are of the same view and do not wish that politics and religion should get mixed up.

Swami Sivananda is a living example of the ancient tradition of the Aryan Hindus. However, he is an eclectic in his approach and his teachings abound with references to other religions. Not only this but amongst his disciples may be counted men and women of many religions all over the world. The Divine Life Society has now more than 300 branches in India and about 200 more in other parts of the globe. The Society carries out a continuous programme of spiritual work, under the guidance of Swami Sivananda, through leaflets, bulletins, weekly meetings, study of scriptures, spiritual practices and public lectures by scholars and saints. Swami Sivananda himself emphasizes the importance of Yoga and the Yogic way of life. and so far as I can see from his writings his knowledge of these things is most profound. His favourite prayer is a hymn from the Rig Veda, which can be translated as follows:—

"Meet together; talk together; let your minds apprehend alike; common be your prayer; common be your assembly's end and aim; common be your purpose; common be your deliberation; I advise you to have a common policy. Common be your desires; united be your intention, so that there may be a thorough union among you."

I shall now conclude my appreciation of this great sage on the occasion of his Platinum Jubilee by repeating this prayer in Sanskrit.

संगच्छध्वं सं वो मनांसि जानताम् । समानो मंत्रस्स-
मितिस्ससानी समानं मनस्सम् चित्तमेषाम् ॥
समानं मन्त्रयेनः । समानी व आकूतिस्ससमाना
हृदयानि वः समानस्तु वो मनो यथावस्सुसहासति ॥

(ऋग्वेदः ।)

'Platinum Jubilee' of Swami Sivannda

Dewan Bahadur Sri K. S. Ramaswami Sastri

Under the smiling benediction of the Himalayas and caressed by the Mother Ganga, thousands of devotees from all over India, and also beyond India, assembled on 8th September 1956 at Sivanandanagar in Rishikesh to pay their heart's homage to the Sage of the Himalayas, Swami Sivananda, and pray to God for his full longevity and health and happiness. It was a clear day, and Vedic chants filled the air. Swami Sivananda's smiling saintly statue, which had been made at Madras and unveiled earlier by Dr. Sir C.P. Ramaswami Iyer before an unprecedented and overflowing Madras audience and which had been brought with loving care to Rishikesh, was installed after the performance of Vedic rites.

Waters from Rameswaram and all the holy seven rivers of India were poured over the image to the chanting of Mantras, and Swami Sivananda's look and touch and Mantric and Yogic power completed the transmutation by Prana-pratishhta of the image into a divine being—a spiritual power-house. The Sivananda Mandir (or " Temple of Divine Life "), where the installation and spiritualization took place, is a beautiful edifice next to the Viswanath Mandir at the top of the hill (at Sivanandanagar).

Swami Sivananda sat, after the completion of the ceremonial, in front of the two Mandirs. Sri K.S. Ramaswami Sastri explained in the course of a brief speech the significance and the spiritual appeal and value of the function. Thousands of devotees prostrated before Swami Sivananda and received his blessings. Soon afterwards,

Swamiji Maharaj and the devotees moved to the spacious Satsang terrace under a *shamiana* (pandal), Pada-puja was offered by many devotees and was graciously accepted by Swamiji. Prominent among them were Major-General A. N. Sharma (retired). Panna Lalji, Srimati Sivananda-Zepporah (of Australia), and many other distinguished devotees too numerous to mention. Satsang followed and songs and speeches and felicitation poems in many languages went on in a magic circle. Then followed the jubilee feast at which Swamiji and his beloved dovotees took Prasad.

In the evening of 7th September 1956, a grand procession of cars had gone to Rishikesh. In the last of them sat Swamiji under a shining silk umbrella. Innumerable arches embellished the route and a memorable public reception was held at Rishikesh. There were fire-works and illuminations on the 'Platinum Jubilee' night.

Satsang and Pada-pujas continued on the 9th September also, and on later days. On all the days Swamiji Maharaj distributed many of his books to each devotee. Not less than five thousand copies were thus distributed. Innumerable copies of the *'Platinum Jubilee' Souvenir* were given away. Food, fruits and choice sweetmeats were given to all, day after day, irrespective of caste, creed or colour. It was throughout all the days a feast of song and a flow of devotion—devotion intensifying song and song intensifying devotion.

The minds of all devotees naturally went back to 1924 when Swamiji went from Singapore to Madras and from Madras to Rishikesh, under the stress of an inner call to renounce, serve, love, give, meditate and realize. Today, thirty two years later, the hill on the right bank of the Ganga is the abode of Sivananda (Sivanandashram), where many saints live and pray and preach the Guru's teachings and where innumerable devotees come for inner peace and spiritual illumination. May Swamiji Maharaj live long and guide the world in the path of peace and prayer and perfection and may the Ashram flourish for the glory of India and for universal peace and brotherhood and spiritual bliss!

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PRESS REPORT

Rishikesh, Sept. 11 —

The 70th birthday of His Holiness Sri Swami Sivananda, the well-known saint, philosopher, writer and philanthropist, was celebrated here with great *eclat* and pageantry during the last week. Messages of greetings and felicitations were received by the Swami from almost all parts of the world, from among his numerous admirers and followers belong to different religions. These included the President, the Vice-President, Unoin Ministers, Governors of States, and members of Parliament, leaders of the Christian Church, Buddhists, Muslims, educationists, service-men, business-men and simple devotees.

About a mile and half from the town of Rishikesh, at Sivananda Nagar, a large number of disciples and associates of Swami Sivananda had gathered to participate in the celebrations, the highlights of which included daily prayer services, group meditations, a grand procession around the town with such fanfare and variety of colourful pageantry as had never been witnessed here before, the performance of the opening ceremony of a newly constructed temple where a life-size marble statue of His Holiness was installed after being consecrated by the waters from Rameswaram and all the seven holy rivers of India, and a series of music performances, instrumental and vocal, besides a musical drama depicting the life-story of Swami Sivananda which was directed by Mrs. Vani Bai Ram, producer of music, of the All-India Radio, Dehli.

Among those who extolled the unique selfless services to humanity and the saintly life of Swami Sivananda was Dewan Bahadur K. S. Ramaswami Sastri, a distinguished savant from Madras. Major-General A. N. Sharma (retired) was in charge of the celebrations. Some of the noted musicians who took part in the week-long programme were Sadhu Murugadas, Mrs. Vani Bai Ram, Mrs. C. S. Anantapadmanabhan, Mr. and Mrs. Balakrishna Rao, Mr. Padmanabha Bhagavatar, among others.

'Landmarks' in the Progress of Sivananda's Mission

FROM SEPTEMBER 1955 TO SEPTEMBER 1956

6th December, 1955: Sri Swami Sivanandaji Maharaj inaugurated the Ananda Nada Mandir at Sivanandanagar, its chief aim being the revival of the ancient system of Nada Upasana and attainment of God-realization through devotional music. Sri Swami Parvatikarji, who graced the occasion, was requested to guide the activities of the Ananda Nada Mandir.

December: The seventh All-India Divine Life Conference was held at Salem, which was presided over by Sri Swami Sadanandaji and inaugurated by Sri Justice W. Krishnaswamy of the Madras High Court.

December, 28-31: The thirty-third All-India Yoga-Vedanta Conference was held at Sivanandanagar under the presidentship of Sri Swami Sivanandaji Maharaj.

9th January, 1956: Sri Swami Paramanandaji declared open the Sivananda Regalia (a museum) wherein are kept various personal effects of Sri Swami Sivanandaji Maharaj and several other mementos pertaining to his Divine Mission to serve as a record for posterity.

27th February: Sri Swamiji Maharaj addressed a gathering of over 700 cadets, officers and other ranks at the National Defence Academy (Sainik School) at Dehra Dun. Earlier he also addressed a public meeting and the students and the staff of the Doon School.

March, 13-14: Sri Swamiji Maharaj received the famous American evangelist, Dr. Stanley Jones, who delivered two discourses at the Yoga-Vedanta Forest University. Dr. Jones also held an ecclesiastical meeting which was attended by Sri Swamiji.

March, 16-17: Prof. Jean Herbert, of Switzerland, a distinguished Indologist, gave two scholarly discourses on the esoteric significance of Pauranic teachings at the Yoga-Vedanta Forest University.

6th April: The seventh Eye Relief Camp was begun, which lasted for three weeks. A large number of eye-cases were treated, some of them through surgery. Dr. Sivananda-Chellamma, M.B.B.S., D.O., was in charge of the Camp.

April: An Eye Department was simultaneously opened at the Sivananda General Hospital, to function on a permanent basis.

9th April: Sri Swami Sivanandaji Maharaj inaugurated the Bharat Sadhu Samaj Conference, which was held under the auspices of the Paramartha Niketan and attended by the Union Cabinet Minister Sri Gulzarilal Nada and several Mahamandaleswars.

11th April: Sri Swamiji Maharaj received Sri Gulzarilal Nada and discussed with him the ways and means of the participation of the Sadhus in national development.

April, 19-22: The thirty-fourth All-India Yoga-Vedanta Conference was held under the presidentship of Sri Swamiji Maharaj.

June: A Homoeopathic Clinic was inaugurated under the charge of Dr. Brij Nandan.

June 18 to July 28: The sixth relief camp for women's and children's diseases was held. Dr. Devaki Kutty, M.B.B.S., D.G.O., M.R.C.O.G., was in charge of the camp.

September, 1-10: The 'Platinum Jubilee' (70th birthday) of Sri Swami Sivanandaji Maharaj was celebrated on a grand scale, the most important feature of which was the performance of the opening ceremony of a newly constructed "Temple of Divine Life" by Srimati Kumudini Rao, of Hyderabad, and installation therein of a life-size marble statue of Sri Swamiji Maharaj.

DURING THE PERIOD UNDER REVIEW

Messages: Sri Swamiji Maharaj sent about 208 messages, on the average of

four per week to different parts of the world, pertaining to the commemoration of various occasions.

Besides, he also sent 120 telegraphic messages containing his precious spiritual instructions to various individuals.

Correspondence: He gave replies to 30 inland letters and 20 foreign letters on the average every day from different spiritual seekers.

Contributions to Journals: He contributed about 270 articles, approximately, to various periodicals in India and abroad.

Instructions to Students: He received 23 groups of students from different parts of the country and imparted to them ethical and religious instructions.

Yoga Training: Under the auspices of the Yoga-Vedanta Forest University about 265 visiting aspirants were trained in the practice of Yoga (including Asan and Pranayama), of whom 36 were from abroad.

Foreign Translations: About a dozen publications of Sri Swami Sivanandaji Maharaj were translated into different foreign languages including German, French, Spanish, Danish and Indonesian.

Title Awards: Sri Swamiji Maharaj awarded 456 titles to various individuals in recognition of their special talents and useful services rendered in the fields of art, science and spiritual revival.

Jnana Yajna: During the year 1955, he distributed free of cost books valued at Rs. 92, 928-12-0, for the forwarding of which the postage incurred was of Rs. 10, 525-7-6.

Gifts of Medicine: During the year 1955, he distributed freely the products of the Ashram's Ayurvedic Pharmaceutical Works valued at Rs. 9,731-7-0, for the forwarding of which the postage incurred was about Rs. 1, 250-0-0

New D.L.S. Branches: 33 new branches of the Divine Life Society were opened in India and 13 in foreign countries.

Initiation: Sri Swami Sivanandaji Maharaj initiated into the order of Sannyasa 27 spiritual aspirants and gave Mantra Diksha to 403 householders and Brahmacharis.

Books Printed: 42 different publications by Sri Swamiji Maharaj and relating to his life and mission were printed mostly at the Yoga-Vedanta Forest University Press, Sivanandanagar, and a few at out-stations, most of which were in English and a few in vernacular languages such as Hindi, Tamil, Telugu and Gujarati.

Books Written: Sri Swamiji Maharaj wrote nine new books, most of which were of the "Teachings" series such as *Immortal Teachings, Perennial Teachings, Illuminating Teachings and Treasure of Teachings.*

Building Construction: The construction of a new block of residential quarters (Parvati Kutir) was completed; a new "Temple of Divine Life" was made ready in time for the installation of a marble statue of Sri Swamiji Maharaj on his 70th birthday; and a supplementary upper story of "Yoga Sadhana Kutirs" was in the process of being raised.

Visitors: Among the distinguished visitors received at the Ashram, during the period under review, were:

Dr. B N. Kaul, ambassador-designate in Brussels; Sri M.K. Vellodi, Defence Secretary of India; Sri H.V.R. Iyengar, Chairman of the State Bank of India; Dr. Mohammad Hafiz Syed, D. Litt; the Rt. Rev. Dr. Joseph Murphy, California; H. E. Dr. Miguel Serrano, Chilean Minister in New Delhi; Dr. Al Raadi, Iraq Ambassador in New Delhi; Sri Gulzarilal Nanda, Union Minister for Planning and Irrigation and Power; Sri K.C. Reddy, Union Minister of Production; Sri Shantilal Shah and Sri Dave, Health Ministers of Bombay and Saurashtra; Sri Sissudia, Minister of Madhya Bharat Government; Sri Siddhinath Sharma, Minister of Assam Government; Sri C.B. Gupta, Minister of U.P. Government; Sri Hari Bhau Upadhyaya, Chief Minister of Ajmere State; Rt. Rev. Dr. Stanley Jones, New York; H.H. Swami Shantanandaji Maharaj, Shankaracharya of Jyotirmath; and Sant Tukdoji Maharaj, President of the Bharat Sadhu Samaj.

SIVANANDA PLATINUM JUBILEE PROGRAMME

Sivanandanagar, Rishikesh

7th September, 1956

5 p. m.	...	A grand procession with Sri Swami Sivanandaji Maharaj will proceed to Rishikesh. A number of receptions will be accorded to Sri Swamiji at various places 'en route.'

8th September, 1956

4 a. m. to 5 a. m.	...	Group meditation, Japa, prayer, recitation of Guru Stotras, Shanti Mantras, etc.
5 a. m.	...	Prabhat Pheri led by Sri Swamiji Maharaj.
6-15 a. m.	...	Installation of a life-size marble statue of Sri Swamiji Maharaj at the newly constructed "Temple of Divine Life." Opening ceremony of the Temple will be performed by Srimati Kumudini, of Hyderabad.
7 a. m.	...	Laying of the foundation stone of the 'Sivananda Pillar' which will contain the basic teachings of Sri Swamiji Maharaj inscribed on marble. Dewan Bahadur Sri K. S. Ramaswami Sastri will speak on the occasion.
9 a. m. to 11 a. m.	...	Pada Puja to Sri Swamiji Maharaj. Presentation of a diamond-studded platinum watch to Sri Swamiji by Sri Sivananda-Zepporah, of Australia.
12 noon to 4 p. m.	...	Sadhu Bhojan.
4 p. m. to 6 p. m.	...	Discourses on the life and teachings of Sri Swamiji Maharaj.
7-30 p.m. till midnight		Satsanga: Sankirtan, Bhajan and special music performances by Sri C. S. Ananta Padmanabhan (Veena), Sri Balakrishna Rao (vocal), Srimati Vani Bai Ram, (vocal), Sadhu Murugadas, and others. Srimati Vani Bai Ram, producer of music, A. I. R. Delhi, will direct the enactment of a short drama, herself taking a leading part.

NAVARATRI PUJA

The Navaratri Puja or the nine-day worship of the Divine Mother will be conducted at Sivanandanagar, Rishikesh, from 5th to 13th October 1956. The programme will include special worship of the Devi in Her three aspects—Durga, Lakshmi and Saraswati—on all the nine days, besides Havana, study of scriptures and discourses appropriate to the occasion.

All devotees of the Divine Mother are cordially invited to participate in the Navaratri Puja, after having informed us of their arrival.

Special worship will be offered to the Divine Mother on behalf of individual devotees, on request.

Secretary Divine Life Society, P. O. Sivanandanagar, Rishikesh, U. P.

Back Cover

A 'Platinum Jubilee' Portrait of Swami Sivananda:

To commemorate the occasion of the 'Platinum Jubilee' of H. H. Sri Swami Sivanandaji Maharaj's seventieth birthday, Sri Sivananda-Zepporah of Australia presented him with some jewellery including a diamond-studded platinum wrist-watch, pearls, etc. In the picture on the back cover Sri Swamiji is seen wearing them, to honour the gift.

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Shankaracharya of Jyotirmath, ...
of the Bharat Sadhu Samaj